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I R I S H G L O S S E S.
A MEDIEVAL TRACT
ON
L A T I N D E C L E N S I O N,
WITH
EXAMPLES EXPLAINED IN IRISH.

TO WHICH ARE ADDED
THE LORICA OF GILDAS, WITH THE GLOSS THEREON,
AND A SELECTION OF GLOSSES FROM THE BOOK OF ARMAGH.

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A MEDIEVAL TRACT
ON
LATIN DECLENSION,
WITH
EXAMPLES EXPLAINED IN IRISH.



THE following tract on Latin declension is taken from a volume of parchment MSS. marked H. 2. 13, and preserved in the Library of Trinity College, Dublin. The volume is unpagged, but the tract commences at the back of the 35th, and ends at the back of the 38th folio from the beginning.

Dr. O'Donovan thinks the tract in question was written about the year 1500. Mr. Curry considers it somewhat older. I do not venture to decide on its age. It is clear, however, that the scribe was a copyist, not a composer; and that his original was produced at a period considerably before the transcription.

The chief, indeed the only, value of the tract lies in the large number of Irish words (about 1100) which are placed as glosses to the Latin vocables exemplifying the different declensions. Many of these words are unregistered in our dictionaries; of others, the

B

meaning

meaning has hitherto been guessed at rather than known. Still, some persons may ask, why should the Irish Archæological Society expend its funds in publishing a document which merely illustrates the Irish language? Let such persons try to understand that every contribution to a more accurate knowledge of this Irish language is ultimately a contribution to Irish history. For this can never be written until trustworthy versions are produced of all the surviving chronicles, laws, romances, and poetry of ancient Celtic Ireland. Moreover, immediate results of high historical importance may be obtained by comparison of the words and forms of the Irish with those of the other Indo-European languages. Chronicles may, and often do, lie; laws may have been the work of a despot, and fail to correspond with the ethical ideas of the people for whom they were made; romances may misrepresent the manners and morals of their readers and hearers; and poetry may not be the genuine outcome of the popular imaginative faculty. But the evidence given by words and forms is conclusive—evidence of the habitat, the intellectual attainments, the social condition of the Aryan family before the Celtic sisters journeyed to the West—evidence of the period at which this pilgrimage took place as compared with the dates of the respective migrations of their kindred—evidence of the connexions existing between the Celts and other Indo-Europeans after the separation of languages. I trust that the subjoined commentary will be found to have done somewhat towards the attainment of the objects here indicated; and have now only to acknowledge the helpful kindness of my friends, the Rev. Dr. Todd, Mr. Eugene Curry, Dr. O'Donovan, Dr. Siegfried, and the Rev. R. F. Littledale.

W. S.

CARAIG BREACC, HOWTH,
August 16, 1858.

[It

[It was at first my intention to have printed the following tract exactly as it stands in the codex. But so corrupt did this appear on closer investigation, that it seemed preferable to correct the text wherever it was likely to embarrass the reader, always, however, giving in a foot-note the lection of the MS. This I have done. Proper names have been spelled with initial capitals. Marks of punctuation have been introduced. The letters Q. and R. have been inserted before the Questions and Answers respectively. The examples have been numbered. All other interpolations have been enclosed in brackets.]

Q. Prima declinacio quot literas terminales¹ habet? **R.** Tres.
Q. Quas? **R.** a, s, m. **Q.** Quot terminaciones habet? **R.** Quatuor.
Q. Quas? **R.** a, as, és, am. **Q.** Da exempla. **R.** a ut poeta, as ut Eneas, és ut Anchises², am ut Adam.

Q. Quot genera habet hec terminacio .á. in prima declinacione?

R. Quinque, que sunt masculinum, ut hic poeta, femininum ut hec regina, neutrum, ut hoc pascha³, commune, ut hic et hec avena, epicenum ut hic et hec aquila.

Q. Quot genera habet hanc terminacio ás in prima declinacione?

R. Unum genus, ut hic Eneas.

Q. Quot genera habet terminacio es in prima declinacione?

R. Unum genus, ut hic Anchises⁴.

Q. Quot genera habet hec terminacio am in prima declinacione?

R. Unum genus ut hic Adám. Unde regula⁵—

Rectius as, es, a, dat declinacio prima,

Atque per am proprie quedam ponuntur Ebrea, ut supra.

Q. Que est agnicio prime declinacionis nomínium?

R. Hec est : ejus genitiuus⁶ et datiuus singulares, nominatiuus

et

¹ MS. tirminales. ² ansises. ³ pasca. ⁴ ancísses. ⁵ á. ⁶ genetiuius.

et vocatiuus plurales in á diphthongo¹ desinunt, accusatiuus singularis in am productum desinit², accusatiuus pluralis in ás productum desinit, exceptis nominibus prime declinacionis que non declinant[ur], sic :—

1	hic poeta .i. φίλῶ.	hic legista .i. λέγαμε.
	hic propheta .i. πρόφῆς.	hic decretista .i. δεκρετεῖς.
	hic psalmista .i. ψαλμῳδῆς.	hic patriarcha .i. πατριάρχης.
	hic scriba .i. γραμματεὺς.	hic scurra .i. κωμικός.
5	hic citharista ³ .i. κιθαρίστας.	15 hic questionista ⁸ . [quaestiona- rius] .i. ἐρωτηματολόγος.
	hic timpanista .i. τυμπανιστής.	hic archimandrita ⁹ .i. ἀρχι- μανδριτῆς.
	hic organista .i. ὀργανιστής.	hic auriga .i. ἄρμας.
	hic soplista .i. σοφιστής.	hic birria .i. βύρρις.
	hic partista .i. παρτίστας.	hic geta .i. γέτα.
10	hic lanista .i. λανίστας.	

Feminina haec sunt :—

20	haec regina .i. βασίλισσα.	haec tunica ¹³ . ἱμάτιον.
	haec duxista. βασίλισσα.	30 haec manica. μανίκιον.
	haec abatissa .i. ἀβασσά.	haec allea [allium]. ἄλγιον.
	haec priorissa. ἀρχιεπίσκοπος.	haec lacerna. χλαμύς.
	haec sacerdotista. ἀρχιεπίσκοπος.	haec cirra [cirrus]. κίρρα.
25	haec ancilla. ἀντίκλινος.	haec chirotheca. χιρὸν.
	haec galea. ἀσπίς.	35 haec spica. σπείρα.
	haec alea. ἀλγία.	haec lasciuia. βύρρις.
	haec mitra ¹² . ἀντίκλινος.	haec falanga. φάλαγγς.

haec

¹ diphthongo. ² desinunt. ³ faidh. ⁴ sailmeclaid. ⁵ sitarista. ⁶ sophistighi. ⁷ ri
⁸ qonista. ⁹ arcimantrica. ¹⁰ righan. ¹¹ bantaisech. ¹² mittra. ¹³ tonica. ¹⁴ ciratheca.
 amann. ¹⁵ h. lassua braisi.

haec camisia ¹ . léme.	haec tabella ταβέλλ.
haec gena. γηνάθ.	haec cantilena canταίρεετ ¹¹ .
40 haec lingua ² . τενγασθ.	haec mitreta τμπεοθ.
haec pera. τιας.	65 haec parra μεθαρι.
haec trolla. λορασθ.	haec parricula γοσαν.
haec decima. δεχμαθ.	haec tabula ελάρι.
haec candela. κομμίλλ.	haec ancora ανκοριε.
45 haec gelima. πυνναμν.	haec lymphia .i. ιμρσε ιμύλλ ¹² .
haec fistula. πεθάν.	70 haec aptempna [ἐπίδεμνια ?]
haec barba. πέρόζ ³ .	per no capp.
haec nouerca. λεγμάταρι ⁴ .	[haec] trabecula τασβάν τελ-
haec carruca. περρας.	λαγ no comλαθ ¹³ .
50 haec phoca. πόν ⁵ .	haec caliga .i. αγγαν.
haec caphia .i. cenbapp ⁶ .	haec ligula. λιμυερ.
haec claua λογς.	haec corrigia. τραγίε.
haec penna penn ⁷ .	75 haec corona. κορον.
haec poena ⁸ πριαν.	haec clerica. κορον.
55 haec iolla [jula ?]. μαρος.	haec coma ¹⁴ . πολτ.
haec olla. οροσαν.	haec glabella. οειργεετ m
haec vesica. ριαταίρε ⁹ .	puilt ¹⁵ .
haec creta carle.	haec palpebra. παδρα.
haec caustoria [καυστήριον ?].	80 haec pupilla mac ιμπε-
αδαριε.	ραν.
60 haec plumba [plumbum].	haec theologia ¹⁶ . θιαθαετ.
λουαθε ¹⁰ .	haec grammatica. γραμμα-
haec norma. ριαγαλ.	τας ¹⁷ .

haec

camisa. ² lingua. ³ fesog. ⁴ lesmathair. ⁵ foca. ron. ⁶ cenbar. ⁷ pend. ⁸ pena.
⁹ fessica. siadaire. ¹⁰ luaidhi. ¹¹ candaléna canntairecht. ¹² h. limpausei .i. imill.
¹³ naueula tēman callaigh l. comla. ¹⁴ cómma. ¹⁵ fuilt. ¹⁶ tethologia. ¹⁷ gramatica.
gramatach.

	haec dialectica ¹ . διλεκτα ¹ .	haec terra. τάλαν ⁹ .
	haec ystoria. ὑστωρ.	haec tribula [tribulum].
85	haec mechanica. ἐκτα μηχαν ² .	πυρρ no πυρρ ¹⁰ .
	haec patena. οἶγεν.	110 haec villa. βαίλε.
	haec rhetorica ³ . ῥητωρ.	haec villula .i. ἀρτάν ¹¹ .
	haec pantera. πατήρ ⁴ .	haec via. ῥιζέ ¹² .
	haec maxilla. λεκά in duim ⁵ .	haec vita. βετ ¹³ .
90	haec mala. λετ ⁶ αἰλ ⁶ .	haec herba. λυβ ¹⁴ .
	haec bucca. αἰλ.	115 haec silua. κολλ.
	haec gula. γράερ.	haec virga ¹⁵ . ῥλατ.
	haec mataxa. ulbu.	haec virgula. ῥλατίν ¹⁶ .
	haec palina. βαρρ.	haec grumma. μοιν.
95	haec alapa. βαρ ⁷ ος.	haec gleba ¹⁷ . φοθ.
	haec plauta. bono.	120 haec casa ¹⁸ . βοτχαν.
	haec mentula. πεαμ .i. πριυ.	haec cassula. κοκάλλ.
	haec emenda .i. cáin.	[haec casula]. ερ ¹⁹ .
	haec vena. κυρλε.	haec camera. κάμρα no πε-
100	haec mamma. cich.	ομπα.
	haec mammilla. cichín ⁷ .	haec porta. πορρ.
	haec mammula ⁸ . ueth.	125 haec valua. comla.
	haec stella. πετλα.	haec creta [crates] κρητ.
	haec ethera [aether]. αοίρ.	haec digma ²⁰ . μαρκακ na
105	haec aera. αερ.	comlað.
	haec cratera. πεαλα.	haec flamma ²¹ . λαραρ.
	haec cretella. ῥπερβελ.	haec cloaca. κάμραð.

haec

¹ dileta (with a hook over the *t*) ² h. mecanica. eal. doc. (undulating line over the last *e*). ³ rethorica. ⁴ nathari. ⁵ duine. ⁶ leth ail. ⁷ cichin. ⁸ mamula. ⁹ talum. ¹⁰ sust l. sgiursi. ¹¹ villola .i. nrtan. ¹² slighi. ¹³ beta. ¹⁴ luibh. ¹⁵ virgo. ¹⁶ virgoh. slaitin. ¹⁷ glebo. ¹⁸ cassa. ¹⁹ h. cassula cochall no ero. ²⁰ or perh. drigma. ²¹ flama.

130	haec aua. penmátair ¹ . haec denia. peóprán ² . haec scama [σκάμμα]. land. haec gemma. léḡ lóḡmar ³ . haec fenestra. fuinneog ⁴ .	haec biturria vel biturrea butun. haec tectura ¹⁴ . tudean. haec lorica. lúipec. 155 haec antiquula. antleme ¹⁵ . haec mica. míp ¹⁶ . haec vaghina. paḡin. haec famula. caile daíca. haec vacca ¹⁷ . bó.
135	haec furca. ḡabal. haec sportula. pellec. haec treuga ⁵ . oppaó. haec urna. mlán. haec guerra ⁶ . cogad.	160 haec aqua. uisce ¹⁸ . haec idiogina. aóib[air]. haec binnia. calptaó. haec benna. ḡannan aram. haec iuvenea ¹⁹ . calpaó.
140	haec alanda. fuirpeog. haec garga ⁷ . baipḡen. haec quarta .i. ceṡramad. haec merenda. rpuḡan. haec buccella rpuḡán mapá ⁸ no ḡpenn.	165 haec muletrella ²⁰ . cumdeog. haec mulera. eópaó. haec opa ²¹ . corpog. haec tunica sclerotica ²² . ḡe- alan na rúl ²³ .
145	haec susurra [susurrus]. co- ḡar. haec tibia ⁹ . colpa. haec festucula ¹⁰ . tap. haec honplata [ὁμοπλάτη?]. monḡ mē plinóem ¹¹ . haec junctura ¹² . cengal.	170 haec rectoria. pepponaó ²⁴ . haec vicaria. bicairpeó. haec capillanía. cabillanaó. haec abbatia ²⁵ . aboanne. haec vaccaria ²⁶ . buacle.
150	haec gingiua. peoil na piala. haec uvula ¹³ . pine peam.	haec

¹ aua. senmathair. ² sechran. ³ gema. legh loghmar. ⁴ fuindeog. ⁵ treoga. ⁶ gerra.
⁷ leg. quadra? ⁸ buccella. ⁹ tipia. ¹⁰ pestucula. ¹¹ m. rplnóem. ¹² iuntura.
¹³ ugula. ¹⁴ dectura. ¹⁵ antacula aithleini. ¹⁶ mir. ¹⁷ vaca. ¹⁸ uisci. ¹⁹ iuveneca.
²⁰ múcedla. ²¹ oba. ²² h. tonica scilarotica. ²³ sul. ²⁴ persnacht. ²⁵ abacia.
²⁶ uacaria.

- | | | | | |
|-----|--|--|--|--|
| 175 | haec prouincia. ppóumpe.
haec metrop[ol]itica ca-
τχαρ αρθεαρβυγ.
haec basilica. eaγλαρ¹.
haec mellifolia [millefolium].
ατχαρταλμαν².
haec testa. blaεpc. | | haec gallina. cepc.
haec aquila. ιλυρ.
haec arca³ αργ.
haec cista ciρτε⁴. | |
| | 180 | haec sabribarra bpoτραcan.
haec uolua [valva?]. cen-
bapαν.
haec artemisia³. buατballan
liaτ.
haec ferina. λυρ na pιαθ.
haec brechia [brassica?]. bιpop. | 200 | haec merula. ciαρρεc.
haec monedula⁹ caoγ.
haec philomena¹⁰. ppiθεoγ.
haec columba. colum.
haec lucifugia .i. cpeθαρ. |
| 185 | haec genista. pectug.
haec ea. γαρβογ.
haec ganea. meρopec.
haec concha⁴. παecog.
haec gletealla [clitellae?].
mapclac. | 205 | haec capreola. peρboγ.
haec rostigola¹¹. copcac ma-
pa¹². | |
| | 190 | haec solea⁵. bonn.
haec urla [orlus] .i. bile.
haec impedita. uactap.
haec medulla. pμip.
haec coquilla⁶. παecog beγ. | 210 | haec aurigola. oπεolan.
haec urtica. nennτόγ¹³.
haec arista .i. conmlac.
haec stipula conmlin.
haec fistula¹⁴. peimin.
haec moneta monαdan.
haec glaneta. γlacαpba.
haec pharetra¹⁵. γlacπαγευ¹⁶. |
| | 195 | haec grangia. γpαmpec. | 215 | haec sagitta¹⁷. παγευ¹⁶.
haec hasta. γα.
haec flabella. peiθεo γάντε
no bulγα¹⁸.
haec fabrica. ceρoθα¹⁹. |
| | | 219 | haec massa. meργαν.
haec | |

¹ basilica eaglas. ² athair talman. ³ artimesia. ⁴ conca. ⁵ solia. ⁶ coquima.
⁷ archa. ⁸ sista cisti. ⁹ monetola. ¹⁰ pilomena. ¹¹ leg. rusticula? ¹² mára. ¹³ nenn-
tog. ¹⁴ festula. ¹⁵ faretra. ¹⁶ soiged. ¹⁷ sagita. ¹⁸ scideth gáibulga. ¹⁹ cerdea.

220	haec baudaea [baldueta ?]. bláτáá ¹ . haec cernisia ² . línó. haec urina. pual. haec fabula. p̄gél ³ . haec purpura. copcáip.	haec situla ¹² . p̄téal. haec pista. τάερ. haec glassia [γλαξία] mul- can. haec prissura. ῑgá. 245 haec pensa [pensum] cocan. haec lapifulta. lécc m̄áipán ¹³ . haec presena. bancois̄. haec rula. lúé p̄p̄ancaá. haec talpa. lúé d̄all.
225	haec cera. céip ⁴ . haec serra ⁵ . ḡlapp. haec rota. p̄oth. haec fauilla. haec caucula [caverula] .i. p̄o ⁶ l̄aíó ⁶ .	250 haec lactura. lach̄t. haec amusea. amáip̄c. haec ascia ¹⁴ . τál. haec scindula ¹⁵ . capnoíōi. haec scupa [scopae]. ep̄cap̄t.
230	haec litera. líteip̄. haec syllaba. p̄illáōi [?]. haec pagina ⁷ . lēt̄enaá. haec chiragra ⁸ . c̄rupán na lám ⁹ . haec luna. ep̄gá.	255 haec pustula. ḡuip̄ín ¹⁶ . haec onesta. nup̄. haec grimaga baneachl̄ac. haec picuta. meall̄. haec mustella. eáip̄.
235	haec panca [pantex] meóal̄. haec aruina ¹⁰ . bl̄onac̄. haec monip̄cina [?] ¹¹ . monaá. haec comprisura. pap̄cam̄. haec troelia can̄tauip̄.	260 haec muscipula. p̄īócat ¹⁷ . haec decipula .i. con̄c̄p̄o ¹⁸ . haec sagena. p̄p̄aáip̄. haec biga. cap̄p̄. haecantela [antilena]. uó̄t̄ac̄.
240	haec eripica [rastrum]. cl̄iaá p̄up̄p̄īó[e].	haec

¹ blathach. ² seruisia. ³ sgel. ⁴ ceir. ⁵ sera. ⁶ h. fauilla. fochluídh .i. caucula.
⁷ pagena. ⁸ sirogra. ⁹ erupán na lám. ¹⁰ asugia. ¹¹ monifina (a hook rising out
of the f). ¹² citola. ¹³ lee in arain. ¹⁴ assia. ¹⁵ sindola. ¹⁶ guirín. ¹⁷ musipula. fidh-
cat. ¹⁸ decipola .i. con cro.

- 265 haec postella [postilena]. τια-
 πας.
 haec crapula¹. λατλητ.
 haec uva. κάερ φίνεμνας².
 haec lepra. λυπρα.
 haec fragella. ενάμφιας³ νό-
 τοππαν.
 270 haec parma. κοτυν.
 haec pyromantia⁴. nellαδο-
 παχτ.
 haec chiromantia⁵. δορναδο-
 παςτ.
 haec πετυρνα [?] clar θυαλ.
 haec catapulta. ρβλίνας⁶.
- 275 haec edibulta. ερωικιν ματο-
 πα αλλατο.
 haec offa. κομμίρ⁷.
 haec cavea⁸. θαβας.
 haec calopeda. πυρτε⁹.
 haec trica. ιό υπέκυμαλ¹⁰.
 280 haec parvispendia. σεραςτ.
 haec ophthalmia. γαλαρ ρύ-
 λα¹¹.
 haec pupina. καλλεας λιγεος.
 haec coquina. κοςταρ.
 haec babana. ταρπαχ.
 285 haec creatura κορρεαδατο.

Ista sunt propria nomina nigrinum:—

- | | |
|---|-------------------------------------|
| haec Maria. | haec Elina. |
| haec Catarina. | haec Petronilla. |
| haec Margareta. | haec Alathia. |
| haec Anna. | haec Osanna. |
| haec Lucia. | haec Meléa. |
| haec Brigada. | haec Tegca. |
| haec placenta. απαν γεαλ. | his animabus. αινιμ ¹² . |
| his dominabus. βασιτιγε-
ρνα ¹³ . | his deabus. βασιδεα ιι το-
πατο. |

his

¹ capula. ² uva. caer finemach. ³ enaimfiach. ⁴ piromanxia. ⁵ eiromancia. ⁶ ca-
 dibulta. ⁷ coimmir. ⁸ eaba. ⁹ callidiba. suisti. ¹⁰ urecumaill. ¹¹ obtolmia. galarr sula.
¹² báimntigerna. ¹³ ainim.

290	his filiabus. ingen ¹ .	his lupabus. ποῖς ἀλλὰ.
	his natabus. ingen.	Hoc pascha ⁶ . καί.
	his libertabus. βασιλόει ² .	hoc manna ⁷ . μάννα.
	his amicabus. βασιλόει ³ .	300 hoc mammona. βορλουαγεῖ ⁸ .
	his equabus. λάιρ ⁴ .	hoc all. a [alacrimonia?]. πυ-
295	his mulabus. μύλ ⁵ .	βάσιρ.
	his asinabus. ἀππάλ.	

Communia⁹ sunt haec:—

	hic et haec idiota. ἀματόν ¹⁰ .	hic et haec Almanigina al-
	hic et haec áduena. θεορπῶ.	manach ¹⁵ .
	hic et haec indigena. ὑππῶ.	hic et haec cristigina. κυριττι.
305	hic et haec Hibernigena. ἐπ-	hic et haec alienigena ¹⁶ co-
	μμαῖ ¹¹ .	μαῖγεῖ.
	hic et haec Scotigena ¹² . ἀλβα-	315 hic et haec hermita [ere-
	νά.	mita]. ὑππεβά.
	hic et haec Angeligina. γαλλ-	hic et haec homicida. θυμ-
	βά ¹³ .	μαρβταῖ.
	hic et haec Normanigina.	hic et haec parricida. ἀθηρ-
	νορμαναῖ.	μαρβταῖ.
	hic et haec Francigena.	hic et haec matricida. μάτη-
	φρανγεαῖ.	αρμαρβταῖ ¹⁷ .
310	hic et haec Romanigena. ρο-	hic et haec fraticida βράτη-
	μαναῖ.	αρμαρβταῖ ¹⁸ .
	hic et haec romipeta ¹⁴ . οὐρ-	320 hic et haec sororicida πυρ-
	πεῖ.	μαρβταῖ.

hic

¹ ingin. ² banshaer. ³ bancara. ⁴ lair. ⁵ mul. ⁶ pasca. ⁷ mann. ⁸ h. ma-
mona. bo sluagad. ⁹ commonia. ¹⁰ amadan. ¹¹ ibernígina. cirindach. ¹² Scatigena.
¹³ galldaecht. ¹⁴ romipida. ¹⁵ almanachi. ¹⁶ alinigena. ¹⁷ mathar. m. ¹⁸ brathar. m.

hie et haec uxoricida. bea-	hie Eneas. ængur.
maþbταc.	hie Barnubas. apostoli.
hie et haec genericida. cli-	hie Lucas.
amunmaþbταc.	345 hie Nemías. gilla na naom.
hie et haec uerbígina. crip-	hie Malacias maolþech-
taige ¹ .	lamm ¹¹ .
hee bracee ² τριbur.	hie Ysayas. εραc.
325 hee insidie ³ . cealḡ.	hie Tobias.
hee nuptie ⁴ . baibde cíc.	hie Elyas. elc.
hee nundíne mópmarḡaó ⁵ .	350 hie Jermías. páit ¹² .
hee rixe peḡa ⁶ .	hie Annanias. páit ¹² .
hee tabe maða.	hie Sacarias. páit ¹² .
330 hee atene [Athenae?]. ac-	hie Boreas ¹³ . an ḡaet atú-
ḡána.	aó.
hee tenebre. ḡopcaur.	hie Ancises. ppmarḡeet.
hee latebre. ḡopcaur.	355 hie Nestorides ¹⁴ . en.
hee diuicie. muḡa.	hie Peliades. en.
hee diuine tíaḡaét.	hie Fetomsiades. en.
335 hee none. noíne ⁷ .	hie Latoniades. en.
hee calende ⁸ . callhé.	hie Tebaydes. en.
hee nebule. nell ⁹ .	360 hie Eneades. en.
hee schole ¹⁰ . pcola.	hie Adam. e.
hee míne. baḡar.	hie Joram. e.
340 hie Andreas. anḡmar.	hie Abraham. e.
hie Thomas. tomar.	hie Cayn. e.

Q. Secunda declinacio quot¹⁵ literas terminales habet? R. Tres.

Q. Quas?

¹ cristaighi. ² brace. ³ incidie. ⁴ nubtic. bairdi. eich. ⁵ mormargad. ⁶ fergach.
⁷ nonne ndine. ⁸ callene. ⁹ nell. ¹⁰ scole. ¹¹ maolechl. ¹² faith. ¹³ borias.
¹⁴ Nastorrades. ¹⁵ quat.

Q. Quas? R. r, s, m.

Q. Quot terminaciones habet? R. uí.

Q. Quas? R. er, ír, nr, us, éús, um. Q. Da exempla. R. er, ut magister, ír, ut uír, ur ut satur, ús ut dominus eius, [ut] Tatheus, um, ut templum. Q. Quot genera habet secunda declinacio? R. uí. Q. Quas? R. ut supra.

Q. Quot genera habet hec terminacio er in secunda declinacione? R. unum ut hic magister.

Q. Quot genera habet terminacio ír in secunda declinacione?

Q. Unum ut hic uir.

Q. Quot genera habet hec terminacio us in secunda declinacione? R. quatuor.

Q. Que sunt? R. masculinum, ut hic dominus; femininum [ut] hec domina vel hec malus; neutrum, ut hoc vulgus; promise[u]m siue epicoenum¹ ut hic [et haec] milgus.

Q. Quot genera habet terminacio éús in secunda declinacione? R. unum, ut hic Tatheus.

Q. Quot genera habet terminacio um in secunda declinacione? R. duo.

Q. Que sunt? R. femininum, ut hec dorcium, philorsium, glicerium; neutrum, ut hoc templum, simitherium.

Q. Que est agnicio nominum secunde declinacionis? R. hec est: ejus genitiuus singularis, nominatiuus et uocatiuus plurales in í productum desinunt, datiuus et ablatiuus² singulares in ó productum desinit, [et genitiuus pluralis in orum] nisi sineupacio [i. e. syncope] fiat, ut duum pro duorum, datiuus et ablatiuus² plurales in is productum desinunt; accusatiuus pluralis in os productum desinit, exceptis alis nominibus secunde declinacionis que non sic faciuntur.

hic

¹ episcenum.

² oblatiuus.

- 365 hic magister. μαγιστρερ.
 hic arbiter. βπειρεαμ.
 hic presbyter¹. πασαρτ.
 hic minister τιμειριξ.
 hic faber. γαβανν².
 370 hic puer. μααμ.
 hic liber. λεαβαρ.
 hic caper. γαβαρ.
 hic aper. τοπε.
 hic cancer. παρτάν³.
 375 hic fiber. δοβραν.
 hic linter. labar no plinnepi-
 αδ.
 hic gener. χλιαμμ.
 hic socer⁴ companac.
 hic liber .a. um. neac pæp.
 380 hic pulcher⁵.a. um. ποχρηυδε.
 hic niger .a. um. ουβ.
 hic piger .a. um. λεπε.
 hic macer .a. um. τρηαξ.
 hic acer .a. um. γρυαμδα.
 385 hic acer .a. um. αγαρβ.
 hic dexter .a. um. δεαρ.
 hic sinister⁶. cle.
 hic anser. γειδ.
 hic onager⁷. αδ αλλαδ.
 390 hic ager. περανδ.
 hic suber. ρνάμας⁸.
 hic in[s]cimagister μαγισ-
 τρερ αμπερας.
 hic eger a. um. επλάν.
 hic tener .a. um. μαετ.
 395 hic uir. περ.
 hic semuir. λετπερ⁹.
 hic lenir. περ κλί.
 hic duum. uir τιγερνε¹⁰
 δειρε¹¹.
 trium vir. τιγερνε τριρ.
 400 hic quadrum uir. ταιρες κετ-
 παρ¹².
 hic quinctum uir. ταιρες
 κύγιρ.
 hic satur. πατας.
 hic semisatur. λετπατας¹³.
 hic dominus. τιγερνε¹⁴.
 405 hic deus. οια.
 hic animus. ανυμ.
 hic filius. μαε.
 hic natus. μαε.
 hic libertus. παερ.
 410 hic famulus¹⁵. βακλας.
 hic molossus. μιλcύ¹⁶.

hic

¹ prespiter. ² gaban. ³ partan. ⁴ soces. ⁵ puplican (*sic!*). ⁶ senester. ⁷ on
 ag (*sic*). ⁸ snamach. ⁹ semuir. lethfer. ¹⁰ tigerna. ¹¹ deisi. ¹² cetráir. ¹³ leth hsa-
 thach. ¹⁴ tigerna. ¹⁵ famalus. ¹⁶ malosus. milcú.

hic bufulus. bacl[ac] bpe-	435	hic monachus ¹⁶ . manaç.
all[ám].		hic homunculus ¹⁷ ðuine beð.
hic amicus. capa.		hic canonicus. cananaç.
hic equus ¹ . eac.		hic discipulus ðipeibul.
415 hic mulus. múl ² .		hic legitimus. ðlipetinaç.
hic asinus ³ . appal.	440	hic cupulus. pðian.
hic lupus cu allað.		hic cutellus. pðian.
hic ursus. maçðamann.		hic ungulus [ungula]. cruð ¹⁸
hic auus ⁴ . penaçar.		eic.
420 hic proauus ⁵ a açar pín.		hic clauus [clavis]. çarpnge ¹⁹ .
hic ataus ⁶ . a açar pín.		hic camus bpaððeç.
hic clericus. cleipeaç.	445	hic baietus. paipeti bpaðð ²⁰ .
hic laicus ⁷ çuaça.		hic tegulus. pcolb çiðe ²¹ .
hic vitulus. lóeð ⁸ .		hic archiepiscopus. arpðear-
425 hic oculus. púl ⁹ .		boð.
hic monocus. let[h]caeç.		hic episcopus. earboð.
hic cecus. ðall.		hic archidiaconus. arpçin-
hic cetus. míl móp no puann-		nec ²² .
mech ðubair ¹⁰ .	450	hic legatus. teaççarpe.
hic orbus. mac ðileçça.		hic decanus. ðeðanach.
430 hic luscus. minçpuleç ¹¹ .		hic prelatus. ppelaç.
hic lippus maççpuleç ¹² .		hic prepositus. çiðepne ²³ .
hic aduocatus. abçoiðe ¹³ .		hic diaconus. ðeçám.
hic juridicus. ðliðçimeç.	455	hic subdiaconus. pubðeçám.
hic causidicus. pep çúpi ðo		hic acolytus. aclaðe ²⁴ .
çongbaul ¹⁵ .		hic chorus ²⁵ . mcoiað.

hic

¹ equus. ² mul. ³ assinus. ⁴ aus. ⁵ proaus. ⁶ ataus. ⁷ laicius. ⁸ laegh. ⁹ suil.
¹⁰ ruaimnech dubain. ¹¹ mintsuilech. ¹² lipus maethsuilech. ¹³ abheoidí. ¹⁴ iuriti-
cus. ¹⁵ condmail. ¹⁶ monachus. ¹⁷ homunculus. ¹⁸ eru. ¹⁹ tairngi. ²⁰ brog. ²¹ tigi.
²² aircindech. ²³ tigerna. ²⁴ acolitus. aclaidhi. ²⁵ corus.

hic populus. in pupul.	480 hic cepus [cippus?]. cep.
hic agnus. uar.	hic lectus. lebað.
460 hic angelus. aingel ¹ .	hic finus. oipac.
hic gladius. cloideam.	hic porcus. topc.
hic arcangelus. arcamgel.	hic uannus fgaighen.
hic pilus. puandæ no foil- tín ² .	485 hic tignus [tignum] cleat.
hic capillus. foiltín ³ .	hic collactaneus ¹² comalta.
465 hic digitus. mépláime.	hic decius.
hic articulus. mép coipe ⁴ .	hic phaselus ¹³ . cupac.
hic psalmus. palm.	hic forulus. racc.
hic uirsiculus fepprán ⁵ .	490 hic mantellus ¹⁴ . mataal.
hic sonus foğup.	hic floseculus. blaetmar.
470 hic tonus. tom ⁶ .	hic agnellus. uainín ¹⁵ .
hic semitonus ⁷ [semitonium]	hic porcellus. oipenín ¹⁶ .
leetom.	hic pullus. feppac no gey- cac ¹⁷ .
hic ditom[s]. ditom.	495 hic palus. cuaille ¹⁸ .
hic punnatus [prognatus?]	hic talus. oiple.
macam gente ⁸ .	hic callus.
hic punctus. punc.	hic catulus. culen.
475 hic circulus. cepcall.	hic murilegus ¹⁹ . caat.
hic murus. múp ⁹ .	500 hic dolus. cealg.
hic cibus. biað.	hic pediculus. míl édaigh ²⁰ .
hic discus. in gailmíap ¹⁰ .	hic manipulus. oipnán ²¹
hic cupus. copán ¹¹ .	buana.

hic

¹ angilus. aingil. ² ruaindi l. fuilín. ³ foiltín. ⁴ merlaime-mer coisi. ⁵ fersa.
⁶ tóin. ⁷ semtonus. ⁸ genti. ⁹ mur. ¹⁰ ingaill. mias. ¹¹ cipus copan. ¹² collac-
nús. ¹³ facellus. ¹⁴ mancellus. ¹⁵ uainín. ¹⁶ oirenín. ¹⁷ serrac l. geracach. ¹⁸ cuaili.
¹⁹ morelius. ²⁰ peticulus. míl edaigh. ²¹ dornan.

	hie curellus. enámpríac ¹ .	hie Petrus. Πεταρ no Πέ-
	hie columbus. colum.	τρυρ.
505	hie cureolus [eurlegius?].	hie Robertus. Ροιβερδ.
	corcaic mápa.	530 hie Valterus. Βατερ.
	hie gallus. coileac.	hie Uillialmus. Uill[iam].
	hie milgus [milvus]. ppeccán ² .	hie Gillialmus Gilliam.
	hie figulus. cepδ.	hie Uirgilius. Περγελ.
	hie cygnus ³ . m elá.	hie Gillibertus. Gillibepδ.
510	hie corus. coilec gaite ⁴ .	535 hie Ruariens. Ρουαρπ.
	hie focus. τεαλλαc.	hie Onídus. οοcτop.
	hie sotus. omnuδ.	hie Patricius. γilla Πάτριcc.
	hie minus γεocaic.	hie Laurencius. Λαυριντ.
	hie oculus. pboran.	hie Clemencius. Clement.
515	hie pellicarius. pγmγíδop.	540 hie Diarnicius. Διαρμαδ.
	hie locus. maδ.	hie Lodauicus. Λοcλann.
	hie dinersarius. αδipπεop.	hie Mauricius. Μυρχαδ.
	hie iocus. clunice ⁵ .	hie Eugenius ⁶ . Εογαν.
	hie Tartarus ⁶ . pπεapn.	hie Grigorius. Γpγop.
520	hie infernus. pπεpn.	545 hie Cornelius. Concubap.
	hie catholicus. catolica ⁷ .	hie Thithens. mac na hoide ¹⁰ .
	hie locanus. locan.	hie Orp[h]eus Uatene.
	hie xpianus. γilla cnpτ.	hie Thatens. Ταδγ.
	hie Persianus. Πeppen ⁸ .	hie Mathens. Μαθα.
525	hie Donatus. Domcaδ.	550 Hec diphthongus ¹¹ . ueóp.
	hie Martinus. γilla Map-	hec synodus ¹² . penaδ naom.
	tan.	hec cristallus. [crystallun].
	hie Maleus oiaδul.	clóc cnpcaul.

hec

¹ enaimfiach, and leg. corvellus?. ² ppechan. ³ cignus. ⁴ coilec gaithi. ⁵ cluithi.
⁶ tarturus. ⁷ catholica. ⁸ presen. ⁹ augenius. ¹⁰ mach na hoidheli. ¹¹ diptungus.
¹² sinatos.

	hec paradisus. παρὰδεισος.		hec nurns ⁹ . bean òmeic.
	hec quereus. òap.		hec penus. eugan.
555	hec malús. aball.		hec jacinthus. léḡ ¹⁰ loḡmar.
	hec corylus ¹ . coll.		hec carbassus. lonḡ luac.
	hec fraxinus. fuinḡpeos.	575	hec abyssus ¹¹ . in fáipḡe ¹² .
	hec alnus ² . fepnoḡ.		hec aulus. bpu na hoighe ¹³ .
	hec prunus ³ . òprouḡm.		hec byssus. ppoll ¹⁴ .
560	hec lnxus. beite ⁴ .		hec humus. in uir.
	hec taxus. íðap.		hec papyrus ¹⁵ . paiper.
	hec ficus. fíðaball ⁵ .	580	hec porticus. òopur lip.
	hec pinus ⁶ . epand ḡíur.		hec Egiptus. Eirḡp.
	hec laurus. epand lauip.		hec acirus. peopur.
565	hec bruceus. ppáec ⁷ .		Hic bubuleus. buacall bó ¹⁶ .
	hec cornus. epand mucop.		hic subuleus. buacall muc ¹⁷ .
	hec colus. cugel.	585	hic rubus. múme.
	hec fusus. fepḡaio ⁸ .		hic remulus. apḡeac.
	hec domus. teach.		hic dunus ¹⁸ . òpup.
570	hec soerus. bean òobpaṭap		
	[rectè máthap òo mná].		

Hec sunt nomina adiectiua que non comparantur:—

hic primus .a. um céo	590	hic tercius .a. um. an tper
neach.		neac.
hic secundus .a. um inoapa		hic quartus .a. um. in ceth-
neac.		puma neac.

hic

¹ corrolus. ² anlus. ³ brunus. ⁴ bruxus. beithi. ⁵ ficus. fidhabhall. ⁶ pinus.
⁷ fracch. ⁸ fersad. ⁹ murus. ¹⁰ iaciugtus. leg. ¹¹ abisus. ¹² infhairgli. ¹³ hoighi.
¹⁴ bissus. ¹⁵ papius. ¹⁶ bo. ¹⁷ muc. ¹⁸ tomús.

hic quinctus .a. um. in cui-	610 hic stanneus ¹¹ .a. um. ιτανα-
γεῶ neac̃.	māl.
hic sextus in peipeḡ neac̃.	hic aereus ¹² .a. um. umamāil.
hic captus .i. gabáilteac̃.	hic fundatus funḡaminteac̃.
595 hic enuculatus .a. um. cuppa-	hic féssus .a. um. peíteac̃ ón
cac̃.	p̃l̃g̃ ¹³ .
hic capuciat̃ .a. tum. ατα-	hic lassus .a. um. peíteac̃ ó
nach.	obair ¹⁴ .
hic tunicatus ¹ .a. tum. ma-	615 hiefestinosus .a. um. [festinus]
paac̃.	tim̃ip̃neac̃ no tim̃ip̃nac̃.
hic manicatus. muncillec̃.	hic libidinosus .a. um. palac̃.
hic faltingatus .a. tum. pal-	hic infestinosus nem̃tim̃ip̃-
laungec̃.	neac̃.
600 hic bracatus ² .a. tum. τm̃-	hic procus .a. um. pup̃gec̃.
bupaac̃.	hic fornicarius .a. um. aḡall-
hic coronatus coponτα.	τpaac̃.
hic inuidus ³ .a. dum. poipm̃-	620 hic famelicus .a. um. γοpταc̃.
teac̃.	hic strabonus .a. um. paip̃-
hic blaesus ⁴ .a. um. γοῦ.	p̃uilech̃ ¹⁵ .
hic surdus .a. um. boḡap̃ ⁵ .	hic orbatus .a. um. ḡallp̃u-
605 hic claudus .a. um. baccac̃.	leac̃ ¹⁶ .
hic auratus .a. um. óp̃ḡaige ⁶ .	hic cecus .a. um. ḡall.
hic argenteus ⁷ .a. um. ap̃ge-	hic monoculosus .a. um. leṡ-
ḡaac̃.	caec̃ ¹⁷ .
hic ferreus .a. um. iap̃naige ⁸ .	625 hic linguosus ¹⁸ .a. um. tenḡ-
hic plumbeus ⁹ luaḡdeamāil ¹⁰ .	taac̃.

hic

¹ tunicatus. ² braxatus. ³ inuidus. ⁴ blesus. ⁵ boghar. ⁶ ordhaighe.
⁷ argetcos. ⁸ iarn. i. ⁹ plumpeus. ¹⁰ luaigheam. ¹¹ staneus. ¹² aureus.
¹³ on shl. i. ¹⁴ o obair. ¹⁵ strubosus .a. um. siadshuilech. ¹⁶ dall shuilech.
¹⁷ létheach. ¹⁸ lingosus.

hic bilinguosus ¹ .a. um. [bi- linguis] ὁότενῆσταῖ.	hic sanus .a. um. ῥλάν.
hic caritatosus .a. um. ὁέρ- cac ² .	hic insanus .a. um. εῖλάν ³ .
hic uerbosus .a. um. βριαῖ- ραῖ.	635 hic zelotypus .a. um. ἐυ- μυρ ⁴ .
hic aglossus [ἄγλωσσος] .a. um. ῥβεῖαῖ.	hic densus .a. um. ὀλυτῆ.
630 hic ridiculosus .a. um. ῥονα- μαιθεαῖ.	hic acidus ⁵ .a. um. ῥοιρτ.
hic egenus .a. um. ῥαίῖαῖ.	hic urbiculatus .a. um. ἐαί- λαῖ.
hic crispus .a. um. καῖρτα.	hic lubricus .a. um. ῥλεμαν.
	640 hic amplus .a. um. ῥαιρῖμῖ.
	hic neruosus ⁶ .a. um. λυαῖ- ῥαιρεῖ.

Nunc de nominibus significantibus plenitudinem :—

hic formosus .a. um. ὀαίῖῖα.	hic pédiculosus .a. um. μί- λεῖ ¹⁰ .
hic strumossus [ventosus] .a. um. υῖῖαῖ.	hic lendosus ¹¹ .a. um. ῥνεῖαῖ.
hic gulosus ⁷ .a. um. ῥραεῖ- ραῖ.	650 hic peditentosus ¹² .a. um. κοί- ρίνεῖ.
645 hic barbosus .a. um. ῥέῖ- ῖαῖ ⁸ .	hic phlegmosus .a. um. ῥπο- μῖτῖλεῖ ¹³ .
hic uentossus [ventosus] .a. um. ῥαεῖμαῖ.	hic rugosus ¹⁴ .a. um. ῥεῖβαῖ.
hic uentriosus .a. um. βῖον- μαῖ ⁹ .	hic maculosus .a. um. βοῖ- θεῖ.
	hic animosus .a. um. ἀνμαῖ.
	hic

¹ bilinguosus. ² caritatinus .a. um. d. cach. ³ slan. eslan. ⁴ celopidus .a. um. edmur. ⁵ acidus. ⁶ neurosus. ⁷ gulossus. ⁸ barbossus .a. um. fesogach. ⁹ uentri-
ossus .a. um. brondm. ¹⁰ milech. ¹¹ lentossus. ¹² pedidendus. ¹³ flegmosus .a. um. croindtilli. ¹⁴ rugossus.

655 hic famosus .a. um. clú- map ¹ .	hic spadokus .a. um. bpeal- lać.
hic difamosus .a. um. míclú- map ² .	hic retrocosus .a. um. ppe- bać.

Nomina adiectiua que comparantur :—

hic albus .a. um. ʒeal.	hic ignauus .a. um. doćené- lać ⁹ .
660 hic doctus ³ .a. um. teʒaɹʒe.	hic longus .a. um. paða.
hic bonus .a. um. maɹ.	hic curtus .a. um. cumap.
hic malus .a. um. olc.	hic firmus .a. um. ɔamʒen ⁸ .
hic magnus .a. um. móp ⁴ .	680 hic infirmus .a. um. éɔam- ʒen ¹⁰ .
hic paruus .a. um. beʒ.	hic iustus .a. um. pípenać.
665 hic clarus .a. um. polup.	hic iniustus .a. um. ainpípe- nać ¹¹ .
hic candidus .a. um. caɹne- mać.	hic fetidus ¹² .a. um. bpén.
hic auarus .a. um. paɹnɹać.	hic sordidus .a. um. pałać.
hic dignus ⁵ .a. um. ɔmʒbala.	685 hic gnarus .a. um.
hic indignus .a. um. míɔmʒ- bala ⁶ .	hic ignarus .a. um.
670 hic multus .a. um. mða.	hic gnauus .a. um.
hic purus .a. um. ʒlan.	Hoc templum. tempoll.
hic rarus ⁷ .a. um. teɹpc.	hoc tabernaculum. taɪb- epne ¹³ .
hic paucus .a. um. beʒ.	690 hoc pennaculum.
hic durus .a. um. ɔamʒen ⁸ no cpuaɔ.	
675 hic madidus .a. um. pluć.	

hoc

¹ clumar. ² míclumar. ³ doctus .a. um. tegaɹsɹí. ⁴ mor. ⁵ dignus.
⁶ midingbala. ⁷ rarrus. ⁸ daingin. ⁹ ignaus .a. um. doćinclach. ¹⁰ edaingen.
¹¹ firenach, ainfirenach. ¹² fetitus. ¹³ taiberni.

- hoc simitharium [κοιμητή-
 ριον]. peilic.
 hoc feritrum [ελιτρον hod.
 O'D.].
 hoc sepulcrum. aδlucad.
 hoc luerum. eδail.
 695 hoc miraculum. mirbaul.
 hoc monaculum. baclog.
 hoc cúnábulum. cliēan.
 hoc sinabulum.
 hoc jentaculum¹. dimer.
 700 hoc cribrum. cpiatari.
 hoc molendinum². mulind.
 hoc atrium. gaprɣa.
 hoc territorium³. tpiad.
 hoc uestibulum⁴. opla.
 705 hoc stirpidivortium. ptoe-
 ponna⁵.
 hoc lumbarium. cpiɣ tpi-
 buɣ.
 hoc epiglotum. pɣop-
 naé[an].
 hoc gernonum. cpombeol⁶.
 hoc chartaceum⁷. pɣeoɣa.
 710 hoc sacritegium. pɣeoɣa.
 hoc pistrinum⁸. mulleano.
 hoc cla[u]strum. cliaɣaé.
 hoc prostibulum. tech na
 merðpeaé.
 hoc redimiculum in bpaic-
 cin.
 715 hoc silintrum.
 hoc uentilogium. bile.
 hoc stragulum⁹. in ceip.
 hoc lolium diten.
 hoc plectrum cranð. ɣleɣta.
 720 hoc igniferrium. teimí
 [teime] cpeaɣa.
 hoc scrupulum. duðpudan.
 hoc teretorium. tuaiɣin.
 hoc herbagium. cluan ɣa-
 bála¹⁰.
 hoc caldarium. coipe¹¹.
 725 hoc castrum. longpopt¹².
 hoc monasterium. manir-
 tep.
 hoc suffragium. poptaé¹³.
 hoc refectory. ppoimoteé.
 hoc dormitorium. coðalteé.
 730 hoc coopertorium. ppeilp.
 hoc dolium¹⁴. tunna.
 hoc corium. peice¹⁵.

hoc

¹ gentaculum. ² mulindinum. ³ tritorium. ⁴ uescibulum. ⁵ stipiforti-
 fartium. stoe roma. ⁶ gernoodum. cromceol. ⁷ cartesium. ⁸ prostrinum.
⁹ straulium. ¹⁰ gabála. ¹¹ collarium. coiri. ¹² longport. ¹³ sufragium. fur-
 tacht. ¹⁴ doleum. ¹⁵ coreum. seichí.

	hoc cotium.	755	hoc ccrementum. τορμνᾶς.
	hoc ingénium. ιντλεῖτ ¹ .		hoc incrementum [decre-
735	hoc senium. πενᾶρ ² .		mentum]. μιτορμνᾶς ¹² .
	hoc ymagium.		hoc indumentum. ἐνδᾶς.
	hoc incendium. λορεᾶθ.		hoc iumentum. ὄζδᾶιν.
	hoc martyrium ³ . μαρτυρα.		hoc monumentum. ἀδλακαθ.
	hoc salarium. ταίλε ⁴ .	760	hoc testamentum. τιμνα.
740	hoc solarium. ποίλερ.		hoc instrumentum. ινστρυ-
	hoc sellarium. πελλαθ.		μντ.
	hoc equitium. ἔποιδ ⁵ .		hoc tegmentum. τριον.
	hoc palatium		hoc augmentum. μέδουγυθ ¹³ .
	hoc collum. μυνέλ ⁶ .		hoc fragmentum. ρρμυρεῖ.
745	hoc dorsum. ὄρυν.	765	hoc folium. φύλλεν.
	hoc gyrgyrium ⁷ . γελερπαθ		hoc psalterium. ψαλταρ.
	eoin. no cpanθ τοῦαρ-		hoc pulmentum. λιτέ.
	ταῖδ ⁸ .		hoc dipodium ¹⁴ . υαίρνε.
	hoc cerebrum. ινῑν ⁹ .		hoc pavementum. βινδγαθ ¹⁵ .
	hoc scanum ¹⁰ . ρτολ.	770	hoc lamentum. καί.
	hoc firmamentum. ριρμα-		hoc sementum.
	nunt.		hoc centum. céθ.
750	hoc rubigorium. ρυρ πλuc.		hoc ducendum [ducenti]. δά-
	hoc inuentorium. lυac παρ-		céθ ¹⁶ .
	νέρι.		hoc tricendum [tercentum].
	hoc exilium. ινναρπαθ.		τρι céθ ¹⁷ .
	hoc alimentum. oil[emai].	775	hoc quatricentum [quadrin-
	hoc armentum. αργε ¹¹ .		genti]. ceithpe ¹⁸ .e.

hoc

¹ iantlecht. ² seonoir. ³ martirium. ⁴ tailí. ⁵ groidh. ⁶ múinel. ⁷ ḡgíum
⁸ .dochartaigh. ⁹ cerebrum. incind. ¹⁰ scanum. ¹¹ airgi. ¹² mitormach. ¹³ me-
¹⁴ ddug. ¹⁵ ffodium. vaithne. ¹⁶ da .e. ¹⁷ tri .e. ¹⁸ ceithri.

hoc quincientum [quingenti]	hoc alministrum. bealać.
cúŋ .e.	hoc muchum. ꝛpeðan ⁸ .
hoc sexcentum [sescenti] ꝑé ¹	795 hoc gladiolum. ꝛoileꝛtaꝛ.
.e.	hoc propheticum ⁹ . ꝛgaꝛ-
hoc frumentum. cpuićnećt.	tać.
hoc hordeum ² . eoꝛna.	hoc falcastrum. ꝛðba.
780 hoc [a]ncersiammentum. méꝛ-	hoc bonum. maĩt.
ꝛi.	hoc malum. olc.
hoc stagnum. loc.	800 hoc candidus. (<i>sic</i>) taĩćnea-
hoc mulsum. lemnacćt.	mnacć.
hoc serum. meðð.	hoc album. ðeal.
hoc butyrum. m [mm].	hoc nigrum. ðuð.
785 hoc unguentum. uinnimint ³ .	hoc flauum. buiðe ¹⁰ .
hoc aurum. óꝛ.	hoc fuscum. ꝛaðacć.
hoc argentum. apꝛeð.	805 hoc multum. mða.
hoc plumbum. luaiðe ⁴ .	hoc paruum. beð.
hoc stannum. ꝛðan.	hoc modicum. meꝛꝛða.
790 hoc ferrum. iapunn ⁵ .	hoc minimum. ꝛobeð.
hoc metallum ⁶ . mĩtałł.	hoc magnum. móp.
hoc praesumpticiū ⁷ luać	810 hoc porrum. lꝛꝛ.
leꝛa.	

Nunc dicendum de nominibus heteroclitis:¹¹—

— inleman.	hoc rastrum. ꝛaꝛtałł.
hoc coelum et plur. hí coeli ¹²	815 hoc epulum ꝛ plur. hee epule.
nem.	ꝛoiðĩ.
hoc castrum. longꝛopꝛ ¹³ .	hoc delícium hée. cíe.

hoc

¹ se. ² ordium. ³ vinnimint. ⁴ luaighi. ⁵ iarund. ⁶ mithallum. ⁷ proseumeticum. ⁸ srebhand. ⁹ profeticum. ¹⁰ buidhi. ¹¹ creocledus. ¹² h. celum ꝛ plur hí celi. ¹³ longport.

hoc filum vel fila $\pi\acute{\nu}\alpha\tau\epsilon^1$.	825	Hic Tartarus haec .ra. $\eta\pi\pi\epsilon\pi\eta^3$.
hoc claustrum .ri. ra. $\kappa\lambda\alpha\upsilon\sigma\tau\rho\alpha$.		hic sibilus est hominis ⁴ , sibelu
hoc frenum .ni. na. $\phi\rho\eta\mu\alpha\eta$.		feminae prius in $\pi\acute{\epsilon}\tau\omicron\ \phi\omicron\rho\acute{\epsilon}$
820 hoc capistrum .rí. ra. $\alpha\delta\alpha\pi\tau\alpha\rho$.		hic infernus. na. $\eta\pi\epsilon\alpha\pi\eta\alpha\theta\alpha$
hoc scarletum.		hic menalus .a.
hoc balneum .e. uel.a. $\beta\alpha\lambda\eta$.	830	hic dindinus .a.
$\mu\alpha\gamma\alpha\theta\acute{o}$.		hic avernus .a.
hoc nasturtium ² . $\beta\eta\rho\upsilon\rho$.		hic pelleus [pileus] $\alpha\tau\ \pi\iota\lambda\lambda$
hoc admidulum.		hic intimus .a. $\iota\beta\rho\alpha\acute{\epsilon}$

Q. Tercia declinacio quot literas terminales habet? R. xi.

Q. Quae sunt? R. a, e, o, c, l, n, d, r, s, t, x.

Q. Da exempla. R. a, ut poema: e, ut sedile: o, ut virgo: c, ut lac: l, ut mel: n, ut nomen: d, ut Daud: r, ut pater: s, ut ciuitas: t, ut caput: x, ut felix.

Q. Quot genera habet hec terminacio a in tercia declinacione? R. unum genus, scilicet neutrum, ut hoc poema.

Q. Quot genera habet hec terminacio e in tercia declinacione? R. unum, scilicet neutrum, ut hoc sedile.

Q. Quot genera habet hec terminacio o in tercia declinacione?

R. sex. Q. Quae? R. masculinum, ut hic ordo, femininum, ut hec dulcédo, commune, ut hic et hec homo, omne [i. e. omnigenum], ut centripondio⁵, promiscuum siue epicoenum⁶, ut uespertilio, dubium, ut hic vel hec margo.

Q. Quot

¹ snaithi. ² nastorsium. ³ ifern. ⁴ eebelus .ē. hois. ⁵ oc. ut cento p̄sto. ⁶ episenum. ⁷ et.

Q. Quot genera habet hec terminacio e in tertia declinatione?

R. unum, scilicet neutrum, ut hoc lac.

Q. Quot genera habet hec terminacio l in tertia declinatione?

R. quatuor. Q. Quae? R. masculinum, ut hic sol: femininum, ut hec Micol: neutrum, ut hoc mel: commune, ut hic et hec nigil.

Q. Quot genera habet hec terminacio n in tertia declinatione?

R. tria. Q. Quae? R. masc. ut hic Titan: fem. ut hec siren¹: neut. ut hoc nomen.

Q. Quot genera habet hec terminacio d in tertia declinatione?

R. Unum, scilicet masc. ut hic David.

Q. Quot genera habet hec terminacio r in tertia declinatione?

R. Sex. Q. Quae? R. Masc. ut hic pater: fem. ut hec máter: neut. ut hoc cadauer: commune, ut uber: omne, ut par: prom[i]scuum siue epicoenum², ut turtur.

Q. Quot genera habet hec terminacio s in tertia declinatione?

R. Septem. Q. Quae? R. masc. ut hic abbas: fem. ut hec caritas: neut. ut hoc uas: commune, ut hic et hec sacerdos: omne genus, ut sapiens: prom[i]scuum sine epicoenum², ut phoenix³, ut cortex⁴.

Q. Que est agnicio tercię declinationis nominum? R. hec: cuius genitiuus singularis in is correptum⁵ desinit, datiuus in í productum desinit, accusatiuus sing. in em uel in im correptum desinit⁶: uocatiuus similis suo nominatiuo: ablatiuus desinit in é correptum [uel i] productum desinit excepto⁷ fame et nocte: nom. et acc. et uoc. plur. in es productum desinunt⁸, genitiuus pluralis in um uel in ium correptum⁵ desinit: datiuus [et] ablatiuus plurales in bus correptum⁹ desinunt¹⁰.

Nunc

¹ sciren. ² episenum. ³ fenix. ⁴ corcortex. ⁵ corruptum. ⁶ corruptum desinit in í.

⁷ accepto. ⁸ desinunt. ⁹ correbtum. ¹⁰ desinit.

Nunc de nominibus tercię declinacionis, ut sequitur:—

Hoc poema. φιλοεῖτ.	hoc gredale. γρεδάλ.
hoc dindyma ¹ . δῆμαν.	855 hoc trobiale. τροβελ.
835 hoc prolemma ² . ἀδβαρδαῖτ.	hoc lectóric. λεκτορικ.
hoc cataplasma. κέριπν ³ .	hoc manuale. λάντυναξ.
hoc dogma. δογματάλ.	hoc cubile. λεαβαῖο in θανάμ
hoc doma. mullaḱ τιγε ⁴ .	all[τα].
hoc énighma. πορρηδαῖτ no	hoc corporale. κορποραλ.
inγαρ.	860 hoc mare. μωρ.
840 hoc chrisma ⁵ . χρισμαλ.	hoc praesepe ¹¹ . πραισεπρί.
hoc nomisma ⁶ . νομισα.	hoc cepe ¹² . κηπεαμιαμ.
hoc sophisma. σοφισμ.	hoc rete. λίν ¹³ νηρί.
hoc apostema ⁷ . ἀποστομ.	hoc gausape. γαυσαπ.
hoc phlegma ⁸ . φλομντοῖλλε.	865 hoc cete. κίλ μορί ¹⁴ .
845 hoc anathema. ἀνοθεαλβῆα.	hoc tempe. μακάριε.
hoc fantassma. φαντασμ.	Hec locucio. οὐλαβραῖο.
hoc sperma. σπερματ.	hec lectio. λεκτεῖτ.
hoc idioma. ἀδβαρδαῖτ.	hec accio. ἀκρια.
hoc thema ⁹ . ἀδβαρ.	870 hec oracio. ὁμιλε ¹⁵ .
850 hoc sedile. σιδεοκαν.	hec constructio ¹⁶ . συντακ.
hoc ouile. οὐο καερακ ¹⁰ .	hec preposicio. προπετεῖτα ¹⁷ .
hoc móuile vel munile. πο-	hec coniunctio. συνποcul ¹⁸ .
ιρτέ.	hec ínterjectio ¹⁹ . μεταρηατ.
hoc missale. λεβαρ αῖ-	875 hec comparatio. compara-
ρρημν.	ράιθ ²⁰ .

hec

¹ dindíma. ² prolema. ³ ecirín. ⁴ tighí. ⁵ crisma. ⁶ momíssma. ⁷ apastema.
⁸ fethma. ⁹ téma. ¹⁰ caeirach. ¹¹ p. cepe. ¹² sepe. ¹³ lín. ¹⁴ mil. mor. ¹⁵ guidlí.
¹⁶ construccío. ¹⁷ remtośc. ¹⁸ comfoecul. ¹⁹ ínter-deccio. ²⁰ comparaíd.

hec intencio. ινντινδεαδ.	900	hec fictio ⁸ δοιλβτιυζυθ.
hec opinio. βαριαμαλ.		hec pericio [peritia]. εολαπ ⁹ .
hec electio. τοξα.		hec adulacio. μολαδ.
hec racio. ολιζεθ.		hec coequatio. comεποιμυ- ζυθ.
880 hec consecratio. κοιρρεζπαδ.		hec simulacio. κορμαλιυρ.
hec ornacio. κυνθαδ.	905	hec disimulacio. εζκυριμα- λιυρ.
hec famulacio. μυζριανε.		hec sequestracio. υπλαμαρ.
hec fornicacio. αθαλλεπαρ.		hec prolongacio. παριουζυθ.
hec consolacio. comψολαρ ¹ no comapple.		hec satisfaccio. λοριζνιμ ¹⁰ .
885 hec nominacio. αιμννεαδ.		hec remuneracio αεκυμι- λεθ.
hec dominacio. τιζεριπαρ.	910	hec deduccio ¹¹ . διπλιυζυθ.
hec generacio. ζεινemann.		hec compilacio. cenζal.
hec correctio. ceρταδ.		hec reuolucio. ειτελλαδ.
hec operacio. οιβριυζυθ.		hec computacio. comαιπειν.
890 hec planacio. peιδε ² .		hec benediccio ¹² . bennachετ.
hec castigacio. ceρτυζυθ.	915	hec malediccio. μαλλαετ.
hec associacio ³ . компанεуρ.		hec remigacio [reptatio?]. lamaccan.
hec supplicacio. ζυιδε ⁴ .		hec mitigacio. αλζινεε[τ].
hec monstracio ⁵ . ταιρβenaδ.		hec talliacio. comma.
895 hec annunciacio. φοιλλ[ρι- ζυθ].		hec caro. colunθ.
hec collacio. compapaδ.	920	hec fortitudo. λαιριπε ¹³ .
hec communicacio ⁶ . comαιν- eachaδ.		hec multitudo. ιμαθ.
hec ministracio. τιμετιρεετ.		hec magnitudo. μειδθ.
hec procuracio. οεναμ ⁷ .		hec

¹ comsholas. ² reidhi. ³ asociacio. ⁴ suplicacio guidhi. ⁵ mostracio. ⁶ comunicacio. ⁷ forcuroacio denamh. ⁸ fixio. ⁹ eolus. ¹⁰ lorgnim. ¹¹ dedicacio. ¹² benndic-
cacio. ¹³ laidiri.

	hec paruitudo. loigēo.	hec ymago. dealb.
	hec raritudo. teipce.	hec indago. loipgapec.
925	hec latitudo. leirne.	hec norago. páebcoipe ⁶ .
	hec celsitudo. aipde.	hec rubedo ⁷ . deipge.
	hec pulchritudo. maipre.	940 hec sangis suga [sanguisuga].
	hec egritudo. epláne.	geppgum.
	hec longitudo. paide ¹ .	hec fuligo. puithe.
930	hec triplicacio. tripulca.	hec calido [calor]. tep.
	hec quadruplicacio. ceṭar- oublaō.	Hic ordo. opo.
	hec limpitudo. uipgeulaēt.	hic cardo. meplac na com- la.
	hec arundo. cupcūplaē ² no gilcaē.	945 hic carbo. pmeipóu ⁸ .
	hic hirundo ³ . pamlēoc.	hic mango. gilla naneac.
935	hec hirudo ⁴ . náit. epcuig upcōuēc ⁵ .	hic uel hec margo bpuac.

Propria nomina:—

	hic. Odo. Aoō.	hic et hec latro pataue ¹⁰ .
	hic Catto. caō.	hic et hec Brito bpetnac.
950	hic Plato. plait.	hic et hec pseudo. páit bpe- gaē ¹¹ .
	hic Uato. [Pluto?] ploit.	hic et hec praesto. piaō- naip ¹² .
	hic Apollo. gpiān.	960 hic et hec par. comtpom.
	hic et hec homo dume.	
	hic et hec uirgo. ógh ⁹ .	
955	hic et hec nemo. nemdume.	hic

¹ In the MS. teirci, leithní, airdí, maissí, eslaní, faidi. ² eucenslach. ³ erundo. ⁴ írundo. ⁵ urcoidech. ⁶ urago. saebheoire. ⁷ rubido. dergi. ⁸ smeroid. ⁹ ogh. ¹⁰ slataidhi. ¹¹ ceudo [over which is the gloss "i. longa fallsa"] faith bregach. ¹² psto. fiadhnaisi.

hie et hec impar. εἰς com-
τῖον.

hie et hec dispar. εἰς com-
τῖον.

Ista sunt nomina :—

hie Issac.	hie mel. mil.
hie Melchisedech.	975 hie fel. οὐμβλατῖ ἀέ.
965 hie [hec] ambago ¹ .	hie animal. αἰνμίδε ³ .
hie lac. βάμνε ² .	hie sál et dicitur hie sal .i.
hie allee. γῆρααν.	παλααν.
hie Daniel.	hie tribunal.
hie Michael.	hie ceruical ⁴ . σέρικαλλ.
970 hie Raphael.	980 hie Anibal. αἰνμ οὐμν ⁵ .
hie Uriel.	hie et hec consul comar-
hie Samúel. mascula sunt.	λεαύ.
hie sol .i. ἡριαν.	

Propria [communia?] sunt nomina :—

hie et hec praesul. εαῖρρογ.	985 hie et hec [im]provigil.
hie et hec exul. ἡναρβταά.	νεμψυρεάαρ.
hie et hec uigil. ψυραάαρ.	hie et hec pugil. ἡλεααρ.

Nomina indeclinabilia :—

hie níl neimτῆνί.	hie Pean. ἡριαν.
hie nul. neimτῆνί.	990 hie Titan. ἡριαν.

Hoc

¹ ambaga. ² baínde. ³ ainm .i. ⁴ seruical. ⁵ ainmidhi duine.

Hoc nomen. ainm.	hoc semen. píl ⁵ .
hoc prænomen ¹ . pëmanm.	1010 hoc geminen ⁶ . emnao.
hoc cognomen. comann.	Hic rén. ápa.
hoc stramen. tuigē ² .	hic splen. pealḡ no òreap- pan.
995 hoc tegimen. òiom.	hic lién. mēinne iachta- pac ⁷ .
hoc pronomen. appon an- ma.	hic peeten plno.
hoc flamen. pìoan. ḡaeite.	1015 hic lyricen ⁸ . cruirpe.
hoc lumen. soillpe ³ .	hic tubicen ⁹ . pòocape.
hoc flumen. ppuē.	hic fidicen. tédaire ¹⁰ .
1000 hoc limen. tairpéc ⁴ .	hic cornicen. ḡilla aḡapce.
hoc polimen. plpeoḡ.	hic lamen [flamen?]. pēi- oead ¹¹ .
hoc carmen plioéc ² .	1020 hic siren. murpouchu ¹² .
hoc agmen. pluaḡ.	hic Caton.
1005 hoc troliamen. mapóḡ.	hic Simon.
hoc odomen. [abdomen] blonacc.	hic Samson.
hoc culmen. mullaé.	hic Phaethon.
hoc cacumen. pino.	1025 hic Lycaon ¹³ .

Propria nomina villarum :—

Hec Calidon.	hic delphin ¹⁴ . mucc mapá.
hec Babilon .i. confusio.	1030 hic Cayn colach.
hec Elicón.	hic iubar. oeadlpaó.
	hic

¹ ainm h. pronomen. ² tuighi. ³ soillsi. ⁴ tairrsech. ⁵ síl. ⁶ genímen.
⁷ iasachtarach. ⁸ liricen. ⁹ tibicen. ¹⁰ tedaire. ¹¹ séideagh. ¹² cirén. murucha.
¹³ feton hic lieaon. ¹⁴ delipin. muc.

	hie hepar ¹ . áe.		hoc calcar. pbor an eic.
	hie sutolar. bpócc.		hoc pluuiar. ppué.
	hie lar. íc̃tar na comlað.		hoc toreular. clár ³ . capta.
1035	hie Cesar. pí.		hoc bostar. bnaile ðam.
	hie Lastar. pí.	1045	hoc nectar .c. ḡrnoí foilcí.
	hie Nár. ppué.		Hic pater. aθhap.
	hoc fúr. íc̃ in apba.		hie frater. bráθhap ⁴ .
	hie naris (pars corporis)		hie imber. braen ampipe.
	ppón (ip fluuii Náris).		hie cucumer. culapan.
1040	hie sequester [sequax] len-	1050	hie September ⁵ . mí.
	munac ² (extat hie se-		hie October. mí.
	questris).		

Feminina⁶ hec sunt :—

hec mater. máθhap ⁷ .	hec linter. plinn cpuað.
hec mulier bean.	

Communia sunt :—

1055	Hic et hec puber caẽtar-		hoc uber r̃ine oc̃ta ⁹ .
	[ac̃].	1060	hie campester
	hie et hec uber. uθh.		hie campestris
	hie et hec degener. ðociné-		hoc campestre
	lach ⁸ .		hie silvester
	hie et hec et hoc pauper.		hie siluestris
	bõc̃t.		hoc siluestre

hie

¹ epar. ² " hoc naris sron .is. flui. náris Hic sequester lenmunach. párs corporis extat. hie sequestris hoc calcar sbor an eich hoc sequestre." ³ toreular. clar. ⁴ brathair. ⁵ septimb. ⁶ feminea. ⁷ mathair. ⁸ doeinelach. ⁹ apparently *senectus*.

hic pedester	}		Hoc polyandrium. uad ⁴ .
hec pedēstris		1070	hoc ner eaprac̃.
hoc pedestre			hoc eadamer. cōpp leḡar̃.
hic celeber	}	uac̃clan-	hoc piper. pipup.
hec celebris		ad̃e.	hoc iter. p̃et pl̃ḡeo.
hoc celebre			hoc spinter. oēalḡ.
hic saluber	}	1075	hoc ruter. eac. ḡad̃ar.
hec salubris		uac̃clan.	hoc iuger. la oip̃r̃.
hoc salubre			hoc uesper. nōm ⁵ .
Video larem (.i. familiam)			hic nutritor. ad̃e ⁶ .
per larem (.i. per familiam)			hic honor. onor ⁷ .
circa larem (.i. ignem)		1080	hic lector. leḡtor̃ ⁸ .
in lare (.i. in domo).			hic amor. ḡrad̃.
1065 Hic acer	}		hic doctor. ooc̃tur̃.
hec acris		ḡpuam̃a.	hic decor. mape.
hoc acre			hic dedecor. m̃imap̃e ⁹ .
hic volucer ¹	}	1085	hic labor. p̃aethar.
hec volueris		eṭẽc̃ail.	hic calor. t̃ep̃.
hoc voluere			hic color ¹⁰ . oac̃h.
hic paluster	}		hic odor. bol̃tam̃ ¹¹ .
hec palustres		ḡoī̃tam̃ail ² .	hic fetor. b̃p̃ēntur̃ ¹² .
hoc palustre			1090
hic alacer	}		hic fictor. oailb̃r̃eoir̃.
hec alacris		eī̃t̃oēa-	hic emptor. cenñad̃e ¹⁴ .
hoc alacre ³		mail.	hic protector. oī̃om̃ḡte-
			oir̃.

hic

¹ hoc acris eithidemail Hic volucer. etechail hec uolacris, hoc volacre. ² getham.

³ alice eathideam. h. alieris h. aliere. ⁴ polandrium. ⁵ nōm. ⁶ oidí. ⁷ onar. anoir.

⁸ leḡ. légtóir? ⁹ maisi. dedecor. m̃imai. ¹⁰ colar. ¹¹ bolltanadh. ¹² brentus.

¹³ denmusach. ¹⁴ cend.i.

	hic tenor [tener]. boc.	hic auditor. ειρτιυόρι.
1095	hic textor. ριγιυόρι ¹ .	Hoc cor. ερσοιθε ⁵ .
	hic nítor. τιυαλλατόρι.	hoc equor. φαριγε ⁶ .
	hic liquor ² . ρλυσιυόεετ.	hoc marmor. μαριμυρι.
	hic conditor ³ . cumυαιγιτόρι.	1105 hoc eastor. αιμιυιθε ⁷ .
	hic rector ⁴ . μαγιρτερι.	hoc ador αυ ⁸ .
1100	hic senior. ρενόρι.	

Nomina communia⁹ :—

hic et hec autor. υγιυορι.	1110 hic et hec memor. cum-
hic et hec decór. μαρι.	neac.
hic et hec dëdicor mímai-	hic et hec immemor. micu-
ρι.	imneac.

Nunc de nominibus comparatiuis tercię declinationis :—

hic et hec doctior ¹⁰ et hoc	hic et hec peior et hoc .ius.
.ius. níτecoρce.	nípmépa.
hic et hec fortior et hoc	hic et hec durior et hoc .ius.
.ius. níαρλαυορι ¹¹ .	níρ ¹³ ερυαυοι.
hic et hec maior ¹² et hoc	hic et hec mollior et hoc .ius.
.ius. níρmó ¹³ .	níρ ¹⁵ buρι.
1115 hic et hec minor et hoc .us ¹⁴ .	1120 hic et hec auarior et hoc .ius.
níαρλυγα.	níρpanηταγι.
hic et hec melior et hoc	hic et hec carior et hoc .ius.
.ius. níρpepp.	ní ¹⁶ αροιλέ.

hic

¹ figidoir. ² licór. ³ cumdaightoir. ⁴ retor. ⁵ eroidhi. ⁶ faircí. ⁷ ainmidhi.
⁸ adorad. ⁹ indecle. ¹⁰ doctor. ¹¹ nisalaid. ¹² magior. ¹³ mo. ¹⁴ .ius. ¹⁵ nis. ¹⁶ ni.

hic et hec clarior et hoc .ius. νίρρολλρι.	hic et hec audacior ⁵ et hoc .ius. νίρῶανα.
hic et hec debelior et hoc .ius. νί'αρμεατα.	hic et hec amarior et hoc .ius. νίρρεριβε.
hic et hec albior et hoc .ius. νιρῑλε.	hic et hec loquacior ⁶ et hoc .ius. νίρλαβαριταῖε.
1125 hic et hec amabilior et hoc .ius. νίρροκαριταναῖḡ[1].	hic turibulus .i. παῖτεε na τυριε ⁷ .
hic et hec legibilior et hoc .ius. νίαρρολεῖτα.	1135 hoc orologium .i. ορρολαρι- τι.
hic et hec laudabilior et hoc .ius. νίρρομολτα.	hoc collistrigium ⁸ .i. πιλορι.
hic et hec felicio ² et hoc .ius. νίαρροναχι.	hoc equicium .i. κομπαρι νο παῖḡ ατεπαρι.
hic et hec sapientior ³ et hoc .ius. νίαρῑλεα.	hoc equilibrium .i. κομ- παρι.
1130 hic et hec benignior et hoc .ius. νίρκαμπαριαῖḡ ⁴ .	hoc manubrium .i. μαῦθε ριḡμε.

¹ misameata. ² felitorum. ³ crudelior. ⁴ censhuarighi. ⁵ audatorum. ⁶ loca-
torum. ⁷ saithce na tuisi. ⁸ colostrigium. [I have placed a mark of length over the
u in Nos. 1124, 1128, 1129.]

COMMENTARY.

[In the following Commentary I have made use of certain abbreviations, which, if not explained, might cause obscurity. Thus, "A. S." for Anglo-Saxon; "Beitr." for the *Beitrage zur vergleichenden sprachforschung auf dem gebiete der arischen, keltischen und slavischen sprachen*, herausgegeben von A. Kuhn und A. Schleicher, vol. i. Berlin, 1858; "Corm." for Cormac's Glossary; "gl." for "the gloss on;" "Glück" for C. W. Gluck's *Keltische Namen* (München, 1857); "Lib. Hymn." for the *Liber Hymnorum*; "l. w." for "a living word;" "O. H. G." for Old High German; "O. Ir." for Old Irish; "O'R." for O'Reilly's *Irish Dictionary* (Dublin, 1817); "O. W." for Old Welsh; "r." for root; "Skr." for Sanskrit; "W." for Modern Welsh; "Z." for Zeuss, or Zeuss's *Grammatica Celtica* (Lipsiæ, 1853); "Zeits." for the *Zeitschrift für vergleichende sprachforschung* u. s. w. Berlin, now edited solely by Dr. Kuhn. Finally, I trust that Dr. O'Donovan and Mr. Curry will not be offended at finding their honoured names reduced to "O'D." and "C." respectively.]

1-5.—1. *Filidh* (gl. poeta), in O. Ir. fili gen. filed, a masc. d-stem, may perhaps be connected with the W. r. gwel, "to see;" cf. Velleda? Fili is declined in O. Ir. as follows:—

MASC. d-STEM.

Stem, filid.

Sing.	Dual.	Plur.
N. fili	dá fíli	filid
G. filed	dá filed	filed (n̄)
D. filid	dib filedaib	filedaib
Ac. filid (n̄)	dá fíli	fileda
V. a fíli	a dá fíli	a fíleda

Hence *filidecht* (gl. poema, gl. carmen), Nos. 853 and 1002, *infra*. The .i. which so frequently occurs is for idón, "to wit," "namely." 2. *Fáith* (= vātis) gen. fátha (= vātayas?) cognate with Lat. vātes, a masc. i-stem, declined in O. Ir. thus:—

MASC. i-STEM.

Stem, fáithi.

Sing.	Dual.	Plur.
N. fáith	dá fáith	fáithi
G. fátha	dá fáithe	fáithe (n̄)
D. fáith	dib fáithib	fáithib
Ac. fáith (n̄)	dá fáith	fáithi
V. a fáith	a dá fáith	a fáithi.

3. *Sailmchétlaid*,

3. *Sáilmchétlaid*, from *salm* = *psalmus*, is also an *i*-stem, as is *cétlaid*, which is not found in O'R., but must mean "singer," cf. *crochairechétlaid* gl. *tibicen* Z. 198 (*crochuir*, *aerachair* gl. *crus* Z. 744). 4. *Sái*, leg. *sái*? a masc. *t*-stem? of obscure origin,—unless we assume that a *p* has dropped out. It occurs, spelt *sui*, in Lib. Hymn. 3^a (p. 72, ed. Todd), "*roleg* [read *rolég*] *iarsein i Corcaig corbo sui*" (he afterwards studied in Cork till he became a *sui*, a learned man, sage) acc. pl. seems to occur in the same MS. in the pref. to S. Cuchuimne's hymn, fo. 6^a: *rolég sutha codruimne*¹. 5. *Cruítire* (leg. *erúitire*, gl. *citharista*, gl. *lyricen*, *infra*), a masc. *ia*-stem = *crottárias*, formed from *crott* = *crottâ*, W. *erwth*, a fem. *â*-stem. cf. *chrotta* Britanna, Venant. Fortun. 7, 8, cited by Z. 77, *crottichther* gl. *citharizatur* Z. 77. Note in *erúitire* the vowel-change (umlaut) of the *o* of the root into *ui*, effected by the *i* of the penultima; note also the non-aspiration of the *t*, though flanked by vowels, in consequence of its original duplication. Engl. *crowd-er* (fiddler) is from W. *erwth*, where *tt* has, according to rule, become *th*. cfr. O. H. G. *hrotta*, Ang. Sax. *rót* (fem.).

6-10.—6. *Timpanach*. 7. *Organaidh*. 8. *Sophistidhe*. All formed by adding Irish terminations to foreign roots. 9. *Rannaire* (gl. *partista*), a personal noun (masc. *ia*-stem) from *rann* (a part) a fem. *â*-stem = W. *rhan*: cf. O. W. *rannam* (gl. *partior*) Z. 1078. In O. Ir. *rannaire* was thus declined:—

MASC. <i>ia</i> -STEM.		
Stem, <i>rannária</i> .		
Sing.	Dual.	Plur.
N. <i>rannaire</i>	<i>dá rannaire</i>	<i>rannairi</i>
G. <i>rannairi</i>	<i>dá rannaire</i>	<i>rannaire (n)</i>
D. <i>rannairiu</i>	<i>dib rannairib</i>	<i>rannairib</i>
Ac. <i>rannaire (n)</i>	<i>dá rannaire</i>	<i>rannairiu</i>
V. <i>a rannairi</i>	<i>a dá rannaire</i>	<i>a rannairiu</i>

And

¹ *Sáthe* may here be a derived abstract subst. which occurs, spelt *súithe*, in the *Amra Choluim Chille* (*Leb. na huidre*, 10 a, a): *Bái saib súithe ceclind* (gl. *no uas, no in .i. ba [sah] saithe in each diudsaichas*) *.i. roba saib duingen nosaad cech niummus. No rubsaiaibh. No sabh cech denno .i. cecht aircehta cosa-rieed Colum cille. No basoabh isathemlacht ecchberlai coelethi. No robuertmar isint[s]aithe coelecht coelethi.* "He was a chief of science in every hill (gl. or above, or in, i. e. he was [a chief] of science in every hill-science), i. e. he was a firm chief who used to return every wealth [of knowledge]. Or he was a sage-abbot. Or a chief of every hill, i. e. of every assembly to which Columcille came. Or he was a good abbot in the knowledge of every tongue to perfection. Or he was mighty in the science to perfection" (*coeleithe*, lit. according to C. "to the ridge or the top of anything"). In II. 2. 16 (T. C. D.) col. 691, the passage and

And rann was thus declined:—

FEM. <i>á</i> -STEM. <i>Stem, ranná.</i>		
Sing.	Dual.	Plur.
N. rann	dí rainn	ranna
G. rainne	dá rann	rann (ñ)
D. rainn	dib rannaib	rannaib
Ac. rainn (ñ)	dí rainn	ranna
V. a rann	a dí rainn	a ranna

luchtaire (gl. lanista) not in O'R., who, however, has *luchdaire*, "whirlpool," as to which meaning, quere. Perhaps we may compare the name of Lucretius, chief of the Cadurei, also spelt LVXTIPIOS.

11-15.—11. *Lexaire* (gl. legista), a hybrid from *lex*, as 12, *decredech* from Lat. decretum, medializing the tenuis *t*. In O. Ir. we should probably have had *erchoilidech*. 13. *Uasalathair* (patriarch), a masc. stem, declined in O. Ir. like *cathir* (which, according to Ebel, is a stem in *r* taking the determinative suffix *c*—cf. Goth. *brothrahans*—but should, perhaps, like *Aimire*, *ruire*, *Fiachra*, *Fiacha*, *Lugaid*, *Echaid*, *eáera*, *nanthir*, &c., be rather considered a stem in *c*); *cathir* was thus declined:—

Sing.	Dual.	Plur.
N. cathir	dí chathir	cathraig
G. cathrach	dá cathrach	cathrach (ñ)
D. cathraig	dib cathrachaib	cathrachaib
Ac. cathraig (ñ)	dí chathir	cathracha
V. a chathir	a dí chathir	a chathracha

If *usalathair* be a stem in *r*, it is compounded of *usal* = *óxala* (*óxalla*?) high (cf. *Uxellodunum*) and *athair* = Skr. *pitar*, Gr. *πατήρ*, Lat. *pater*, Eng. *father*, with loss of the initial *p* as is common in Irish and Welsh: cf. *lán* (full) = W. *llawn*, Lat. *plénus*, Skr. root *par*; *lear* (many) with *plérus*, *πλήρης*; *iase* = W. *pŷsg* = *piscis* = fish; *lia* = *πλειών*; *lethan* (broad) with *πλετών*, Skr. *prthu*; the O. Ir. intensive particle and verbal prefix *ra-*, *ro-* = Skr. *pra*, Lat. *pro*; the prefix *il-* = *πολύ*, Skr. *puru*, Goth. *filu*; *ire* (ulterior) = *πεπαιός*, *ath* (ford) = *πύτος*, and other instances brought forward by Ebel, Beitr. i. 307. *Athir* was thus declined in O. Ir.:—

gloss above quoted stand thus: *Bai saph saithi each dind i. robai corbasai ⁊ corbo hap saitheanluchta dindscanhas i. iter eena ⁊ flidecht ⁊ faistine* (wisdom as well as philosophy and prophecy).

MASC. *r*-STEM (NOUN OF RELATIONSHIP).Stem, *athar*.

Sing.	Dual.	Plur.
N. athir	dá athir	athir
G. athar	dá athar	athre (ñ)
D. athir	dib ñathraib	athraib
Ac. athir (ñ)	dá athir	athra
V. athir	a dá athir	a athra

14. *Crosan* (gl. *scurra*), W. *croesan* (buffoon), primarily a cross-bearer in religious processions, "who also," says Dr. Todd (*Irish Nemius*, p. 182), "combined with that occupation the profession, if we may so call it, of singing satirical poems against those who had incurred Church censure, or were for any other cause obnoxious." The exercise of this profession was sometimes not unattended with risk—Muirechertach mac Erea having been expelled from Ireland *ar na crossana do marbad* (after having killed the Crossans, Ir. Nem., *ubi supra*). In the Cornish vocabulary, printed by Z., *scurra* is glossed by *barth*, i. e. bard. 15. *Cestunach*, apparently formed from the base of the Lat. *questio*.

16-20.—16. *Ardeaspoc* (archbishop), O. Ir. *arlepiscop*, where the first element *ard* (high) = Lat. *arduus*, Gr. *ὀρθός* for *ὀρθρός*, Skr. *ûrdhva*: *episcop* is of course from *episcopus*. 17. *Gilla cinn eich* (gl. *auriga*), "a servant (*gillie*) at a horse's head;" *gilla* = O. W. name *Gildas*, apparently a stem in *s* (*Dauid in gilla dana*, Colmán's hymn, "D. the bold youth"); *cinn* the locative of *cenn* (head), W. penn. a masc. a-stem, and thus declined in O. Ir.:—

MASC. *a*-STEM.Stem, *cinna*.

Sing.	Dual.	Plur.
N. cenn	dá chenn	cinn
G. cinn	dá cenn	cenn (ñ)
D. ciunn	dib cennaib	cennaib
Ac. cenn (ñ)	dá chenn	ciunnu
V. a chinn	a dá chenn	a chiunnu
Loc. cinn		

eich = *eci* = *akvai*, gen. of *ech*, a masc. a-stem = *ceas* = *akvas*, cf. Skr. *agvas*, Gr. *ἄγρος*, Lat. *equus*, O. H. G. *chu*, &c. v. *infra*. 18. *Birrach*, says C., is "a heifer between

the ages of one and two years;" the Lat. *birria* is obscure to me. Festus (sub v. *burrum*, ed. Mueller) has "*burra*," a heifer with a red muzzle. O'R. has "*biorrach*," a boat, a cot, a currach (which word I have never met in a MS.). This reminds one of *baris*, a flat Egyptian rowboat, in Propertius, 3, 11, 44, *βῆπις* in Herodotus. 19. *Géidh* (gl. geta), leg. *géidh*, is afterwards the gloss on anser (goose). 20. *Ríghan* (queen), a fem. á-stem. Cf. Skr. *rājñi*, Lat. *régina*. Skr. root, *rāj*, reg-cre.

21-25. In *bantóisech* (duchess), *banab* (abbess), *banprioir* (prioress) (leg. *banphrioir*), *banṣagart* (priestess), the first element is *ban* (woman, female), W. *bun* (Myvyr. Arch. i. 575) = *gvanā*, Gr. *γυνή*, Boeotian *βάρη* (see Ebel, Beitr., i. 160), *tóisech* (princeps Z. 61), a derivative from *tús* (initium), out of which a *r* has certainly fallen (cf. O. W. tonyssozion principes Z. 6) as in *dia* (God) = Skr. *dēvas*, *núe* (new) = *navias*; cf. the Gaulish base *novio* in *Noviodunum* and *Noviomagus*, Vêdic *navya*, *nói* (a ship) = Lat. *navis*, Boind, the Boyne = *Bovindā* (*Βοῶνδρα*, Ptol.) &c.; *sagart* is of course from sacerdos, with the provection of the medial frequent in derived words (cf. *apgitir* [alphabet] = abecedarium). 25. *Inuillt* (gl. ancilla), "a handmaid."—O'R.

26-30. *At cluic* (gl. galea), "hat of (the) skull," cf. *elegad*, "helmet," O'R. We should, I suspect, read *atchluic*; cf. *atanach*, gl. *caputatus*, *infra*. 27. *Taiplis* (alea), perhaps nothing but the English "tables" (backgammon, or some such game with dice), with the provection of the medial above alluded to. 28. *Bairín* (gl. mitra) leg. *bairín*? and cf. *barr* gl. *cassis*, gl. *frons*, *frondis* Z. 51. 29. *Inar* (gl. tunica) *inarach* (gl. *tunicatus*) *infra*, loc. sing.: *Senoir broit buide* (leg. *buidi*?) *inair* glais go glannmét (leg. *glannméit*), "an old man in a yellow cloak, in a blue tunic of full size." Harleian 1802, fol. 5^b (tunica is glossed by *túan* in Z., W. *gwn*, Eng. *gown*). 30. *Muineille* (gl. *manica*), afterwards *muineillech* (gl. *manicatus*), "a sleeve, cuff," O'R.

31-35. *Gairleog*, from Eng. *garlick*, A. S. *garleac*, *garlee*. 32. *Slestan* (gl. *laccerna*) not in O'R., is apparently a deriv. from *sliassit* (gl. *poples* Z. 22), of which the dat. pl. *sliastaib* is glossed by *femoribus* in the Leabhar Breace copy of Gildas' *Lorica*: *slestan*, therefore, is probably a cloak, covering the thighs and hams. With the connected O. Ir. *sliss*, cf. W. *ystlys* (side, flank). 33. *Ciabh*, "a lock of hair," O'R., l. w. *Cirlius* is glossed by *mong* in Z. 34. *Lámam* (a glove); cf. W. *llawes*, deriv. from *lám* (hand) = *lámá*, *lábá*? and this, perhaps, from the root *LAB* (Skr. *labh*), cf. *λαμβάνω*—the root-vowel being lengthened (*vridhdhīd*?). 35. *Dias* (gl. *spica*, "an ear of corn," O'R., probably W. *twysen*, although W. *t* = Ir. *d* is irregular), occurs in Z. 577: *nín* (leg. *nín*) *dias* biis archium focheirt (non *ḡ* *spica* est antequam *semīnas*). Oengus céle dé (Félire, Nov. 24) calls Cíanan of Daumliac "*cáin-dias diar tuirind*" (a fine ear to our wheat).

36-40. *Braise*, "hastiness, rapidity, intrepidity, boldness," O'R., which does not agree very well with lascivia (playfulness, licentiousness). The dat. sing. of the word occurs in the Leabhar Breac copy of the Féilire of Oengus (June 19):—

Luid a fuil foroenu (i. *feroenchaire*)

fiadsluagaib combrassi: (i. *coslatra no cosolam*)

donrig batar nissi (i. *batar niss no umla no inuaise no comadais*)

Gervassi Protassi (i. *duos* [duo] *fratres erant, et in Elcidie sunt reliquia suo qui* [reliquiae suae quae] *per somnium Ambrosio ostensa* [ostensae] *sunt*).

Their blood flowed at the same time (i. e. at the one accusation)

Before hosts, with boldness (i. e. strongly or quickly):

Just unto the King [of heaven] were (i. e. they were obedient, or humble, or fit, or suitable).

Gervassi [and] Protassi.

Cf. W. brysiaw, "to hasten, hurry." 37. *Fallaing*, l. w. (mantle) a fem. i-stem, *fallaingech* (gl. *fallingatus*), *infra*, occurs in Giraldus Cambrensis, Topogr. Hib., 3, 10, "gens ista, hibernica, vice palliorum *phalingis* luncis (al. *falangis nigris*) utitur," cited Z. 95; *fallaing* is perhaps connected with *pallium*. Cf. the W. adage, *mal y Gwyddyl am y ffaling*, "like the Irishman for the cloak." 38. *Léine* (gl. *camisia* = chemise), gen. *leined*, Corm. v. Lendan, a shirt, probably connected with *lin* (flax), W. *llin*, *lin*-seed, *lin*-um, *lín-or*. 39. *Gruaidh* (a cheek), occurs in Cormacan *Écecs* Circuit of Ireland, ed. O'D., v. 23. (I have restored the ancient spelling):—

rob imde déir dar *gruaid* ngrían

oc bantracht Ailig fóitfind.

(There was many a tear over a comely cheek among the fair-haired women of Ailech), cf. O. Ir. *gruad*, gl. *mala*, Z. 28, Corn. *grud*. 40. *Tengad* (tongue), whence *infra* *tengtach*, *dotengtach*. In O. Ir. this was *tenge* gen. *tengad*, a d- (or t-?) stem, but identical in root with the Lat. *lingua* = *dingua*, O. H. G. *zunga*, Engl. *tongue*, Skr. *jihvá*. Very remarkable is the irregular representation of a Latin medial (*d*) by the Irish *tenuis* (*t*); cf., however, *ithim* = *admi*, *edo*. The W. form *tafod* (Corn. *tavot*, *tongue*) is to me altogether obscure; it seems to occur in the corrupt Gaulish plant-name *τορβηλοζάθουρ*, which Z. reads *ταρβοταβάτιον* (ox-tongue).

41-44. *Tiach* (gl. *pera*). "a bag, pouch, wallet," O'R. The word seems to occur in an obscure

¹ "Volo pro legentis facilitate abuti sermone vulgato: solent militantes habere *lineas* quas *camisias* vocant."—Jerome, cited by Diez, Etymolog. Wörterbuch, 82.

obscure passage in the St. Gall Priscian (Z. præf. xv.), "Tiach didiv mad ferr lat. i. d. o. o." 42. *Losad*, leg. losaid? Corm. losait, a "kneading-trough," gen. loisde, O'D. Gram. 90. If losad be the modern form of losait, it was a fem. i-stem, the declension of which is in the oldest Irish identical with that of the masc. i-stem. 43. *Dechmadh*, a tithe, tenth, identical with the ordinal (dechma-d = da(u)kama-tha, formed by adding the superl. suffix *tha* to the ordinal?). 44. *Coinnill*, Corn. cantuil = candelā, and probably borrowed from the Lat., a fem. â-stem, gen. coinnle, O'D. 90, for cainnle, caindle; cf. caindlóir, gl. acoluthum, i. e. candelarium, Z. 1060.

45-50. *Punnann*, punán in O'R., gelima is a "corn-sheaf;" and O'D. informs me that in his boyhood the word was used in this sense in the county of Kilkenny; the primary meaning, however, is "load," and the word seems borrowed from the Lat. pondus—like W. pwn, pyniaw. 46. *Fidán* (gl. fistula), perhaps derived from fid (arbor) = vidu (wood), gen. feda, W. and Corn. guiden, Breton, gwezen. Cf. O. Sax. widu, Ang. Sax. wudu, O. H. G. witu, the Gaulish Viducasses, and the name of the Irish river *Ovīcova* (vidvā) in Ptolemy (see Glück, 116). 47. *Fésóg* (a beard), fésóc, Corm. v. Crontsaile, apparently a diminutive. 48. *Lesmáthair* (stepmother), cf. W. llysfam, Bret. lesvamm; so Ir. lessmac (stepson) = Bret. lesvab: lessathair (stepfather), Corn. W. llysdad, Bret. lestad: lesaim (nickname), W. llysenw. I am not sure that Z. is right (p. 1104) in identifying this *les* with the Cornish *els* (privignus). 49. *Sesrach* (gl. carruca, a plough, Fr. charrue), fem. â-stem, absurdly derived by O'R. (who spells the word seisreach) from seiscar each. 50. *Rón* (gl. phoca) Corn. W. moel-ron (sea-calf, seal).

51-55. *Cennbarr* (gl. caphia), by which the scribe probably meant some kind of covering for the head. 52. *Lorg* (a club, cudgel), Corn. lorch, gl. baculus, Breton, lorehen (temo). 53. *Penn*, obviously from penna, as is—54. *Pian* (= pēna) from poena. In—55. *Maroc* (leg. maróe), gl. iolla, the Irish and Latin are equally obscure; maroc once seemed to me connected with W. myr (emnets), Engl. pismire, Zend, baévarē maoirinām, deecem millia formicarum (Spiegel), &c. (see Kuhn, Zeitschr., iii. 66; Försteman, *ib.* 80; Pietet, *ib.* v. 349). And if so, iolla might well be considered a blunder for iulus, ἰούλος (centipede). But Dr. Todd has pointed out in Du Cange the word jula, "piscis genus," which comes nearer to iolla; the gen. sing. maróci for maróce occurs in a passage from Mae Conglinni's Dream cited by Dr. Petrie (Round Towers), but the context affords no assistance in determining the meaning of the word. Is maróe identical with maróg (gl. trolliamen) *infra*?

56-60. *Crocan*, gl. olla (leg. croccan, W. crochan, boiler, pot), now crogan, "a pitcher"—O'R., seems a different word from crocann, gen. crocainn, which occurs in a gloss on fel. Z. 740; ainm in *chrocainn* im bí bilis, i. e. name of the membrane [the gall-bladder]

bladder] wherein is the bile, and of which *erocenn* gl. *tergus* (Z. 80) seems a by-form = *W. croen* (a skin, hide); *erocenn* is certainly not *olla*, but *tergus*, in the poem of Cormacan *écees* above quoted:—

rob iat ar taigi cen rainn
ar cochaill chorra (?) *erocaim*.

And on the whole we may safely say that Z. erred in comparing (p. 740) *Ir. erocenn* with *W. crochan*. 57. *Siataire* (gl. *vesica*, if I am right in so reading “*fessica*, *siadaire*”) seems connected with *siataim*, O’R., “I puff, swell up,” cf. *W. chwythu*, “to blow, to breathe.” 58. *Caile* (gl. *creta*), “chalk, lime,” O’R., *W. calch*, perhaps a deriv. from *calx*, *calcis*. 59. *Adhare* (gen. *adhairce*, *infra*) is “a horn, trumpet,” O’R., the adj. *adarede*, gl. *corneta* is in Z. 780. Here *adhare* probably means “a drinking-horn.” With *caustoria* compare “*Costarium*, *Costerium*, ut *Costrellus*, *Poculam* *vinarium*,” Du Cange. What is the *adhare leaga* (*cornu medici*) of Irish medical MSS.? A substitute for a cupping-glass? 60. *Luidhe* = Engl. lead.

61–65. *Riaghail*, gl. *norma*, cf. *régula*, whence, of course, it is derived, but apparently with a change of declension, *regula* being a fém. à-stem, whereas the unlaut in *riaghail* points to a stem in *i* (in Z. 22, *riagul*, *riagol*, are exactly = *régula*). A similar remark applies to—62. *Tabhaill*. 63. *Cantairecht*, apparently a hybrid from the Lat. *cantor*, but possibly a pure Irish word from the root *cax*, Skr. *çaxs*; though the first *t* is hard to account for. 64. *Tuireog*, gl. *mitreta*: here both Irish and Latin are obscure to me. 65. *Medar* (gl. *parra*): *parra* is said to be a wheat-ear; I have not met *medar* elsewhere.

66–70. *Gocan* (gl. *parricula*): *gogan* is “cackling, prating,” according to O’R., but I suspect *gocan* to be the name of some small bird, cf. *gocan* na cúbhaig, “*avicula quæ cuculum comitatur*” (Highland Society’s Diet., i. 500). 67. *Clár* (gl. *tabula*) in Z. *claur* (*W. claur*, *clawr*, O. *W. o cloriou*, *tabellis*, Z. 170), abl.: *hi claur* *eridi* (in *tabulá cordis*), Z. 1082. 68. *Ancoire* = *ancora* is from the Latin; *ingor* is the pure O. Ir. form, see Z. 1107, *W. angor*, Corn. *anear*, Bret. *cor*. 69. *Uisce imill* (*lympa*), “water at the edge” (*uisceán*, gl. *aquila*, Z. 281; *lán di uisceáin*, “full of water,” Z. 595); *uisce* is perhaps an example of the rare derivative suffix *-scia*; cf. the man’s name *Muirsee* = *moriscias*; but may possibly be connected through the Vedic form *utsa*, “a well,” with the root *und* (*vand*), to which belong *vêṇop*, *údus*, water, &c.; *imill*, nom. *ímell*, in O’R. *imeal*, *W. ymyl*. 70. *Sess no carr* (*seat* or *car*). *Sess* from the root *sad*, Lat. *sed-eo*, *ṣṣopai*, &c.; cf. *fiss* and *fid*, &c.; *sess ethar* in Corn. is the thwart of a boat (*ethar*, gl. *stlata*, Z.); perhaps the abl. may be in that obscure passage in Patrick’s hymn, *Crist illius*, *Crist issius*, *Crist incrus*; *carr*, which subsequently glosses

biga, is the well-known Gaulish carrus. The four-wheeler of Caesar and Livy is now represented by the Irish carraentium. What *aptempna* can be, is to me exceedingly problematical.

71-76. *Tæbhán*, which I have written for *tæman* (aspirated *m* for aspirated *b* is not uncommon in O. Ir.), C. explains to be the cross-beam between each pair of rafters; *teallaigh* is gen. sing. of *teallach*, which glosses focus, *infra*; *tæbhán teallaigh* may therefore mean the little beam (trabecula) over a fire, from which pots are hung; *tæbhan comladh* would mean the bar of a door (*comla*, gl. *valva*, *infra*). 72. *Assan* (*caliga*), in O'R., *asán* s.f. "a stocking or hose," W. *hosan*. 73. *Lainder* (a shoe-strap, shoe-string); O'D. suggests that this may be connected with the Engl. lanyard. It seems identical in meaning with—74. *Traighle*; neither word is in O'R. Can *traighle* be connected with O. Ir. *traig* (foot), acc. pl. *traigid*, a neuter *t*-stem = Corn. *truit*, O. W. *tract* (plur.), and cf. *τρέχω*, Goth. *thragja*, Skr. *trksh*, and the Scythian name *Ταργυ-ταος* mentioned by Herodotus (Ebel, *Zeits.* vi. 400)? The Celtic root *TRAG* occurs (as Z. 6, has shown) with the intensive particle *ver* in the Gaulish *vertragi*: *ai êê ποῶκεις κύνες αἱ κελτικαὶ καλοῦνται μὲν οὐέρτραγοι κύνες φωνῇ τῇ κελτικῇ*, Arrian. de Venat. c. 3. 75, 76. *Coroin*, gl. *corona*, gl. *clerica* (leg. *coróin*?), from *corona*, apparently with change into the fem. *i*-declension; but probably an instance in the sing. of that usurpation by the acc. of the place of the nom. which is common in the plur. The acc. plur. occurs in the Book of Armagh, 180, a. 2—*coirnea*, gl. *coronas*—which shows that the word belonged to the *â*-declension. Corn. *curun*.

77-80. *Folt* (gl. *coma*), *falt*, Z. 251, abl. o *folt*, Z. 65, = W. *gwallt*, Corn. *gols*, gl. *caesaries*, Z. 1101, occurs in a quatrain concerning the Norsemen, quoted by Z. 928, from the St. Gall Priscian [Z.'s reading of the last line is *dondlaechraidlainn oaloth lind*]:—

Is acher in gáith innocht.	Bitter is the wind to-night:
Fufuasna fairge lind-folt:	The white-haired sea is enraged:
Ni ágor ¹ reimm mora minn	The passage of a clear sea is not undertaken
Dond laechraid laion oa Lochlind.	By the fierce heroes from Lochland.

The gen. sing. in—78. *Deirgech in fuilt*, stripping (?) of the hair, i. e. baldness (for *deirgech* I suspect we should read *deirgecht*); in O. Ir. ind. gen. sing. masc. of the article, which was thus declined:—

STEM,

¹ *Ágor* (for *agthar* = *agitur*? cf. *agat* *clesamnaig* "agent jolutores," Seirgl. Conc.) is probably the O. Ir. form of *aghar*, which is thus explained in O'Davoren's Glossary (Mus. Brit. Egerton, 88): "Aghar i. gaibther no innsaighther, *ut est* Athgabáil *agor* a fai[th]che neme[d] is cóir dia ditiu." *Aghar*, i. e. is taken or is advanced, *ut est*, a distress that is taken from a privileged person's green ought to be protected. *Ni agor* might be rendered *non timeo*. Cf. *agathar*, Gr. *ἀγεται*, Z. 45.

STEM, SAN(D)A.

Masc.	Fem.	Neut.
Sing. N. int, in :	ind ¹	an, a (= sanad ?)
G. ind', in'	inna : , na :	ind', in'
D. (s) ind', (s) in'	(s) ind', (s) in'	(s) ind', (s) in'
Ac. (s) in (ñ),	(s) in (ñ)	(s) an, (s) a (= sanad ?)
Plur. N. ind', in'	inna : , na :	inna : , na :
G. inna (ñ), nan	} in the three genders.	
D. (s) naih, (s) naih		
Ac. inna : , (s) na :		

In the dual *in* appears in every case, and for all genders.

79. *Fabra*, according to O'R., is not only "eyelids" and "eyelashes"—both which meanings may be attributed to palpebra—but also "eyebrows;" cf. O. H. G. *prawa*, *óppés*, Skr. *bhrú*. 80. *Mac imresan* (pupil of the eye), *mac* = O. W. *map* = *maqvas* (gen. *maqi*, in two of Dr. Graves' Ogham inscriptions), originally son, is here obviously in a transferred sense like *pupilla*, primarily an orphan girl. In Early Middle Irish *mac imresan* was *mac imlesan* (leg. *immlesan*), lit. "son of exceeding light"? Is *hé tene na súla in mac imlesan*, "the fire of the eye is the pupil;" Seirglige Conculainn, edited from *Lebar na huidre*, by Mr. Curry, *Atlantis* II. 383.²

81-85. *Diadhacht* (gl. theologia), a fem. *â*-stem, from *dia* (God), gl. *deus*, *infra*, a masc. *a*-stem = *dévas*, which was thus declined in O. Ir. :—

Sing. N.	Dual.	Plur. dé' = dêvi
dia : = dévas	(Not yet observed.)	
G. déi', dé' = dêvi		déa (ñ) = dêvân
D. dia' = dêvu (dêvâi ?)		déib : = dêvâbis
Ac. dia (ñ) = dêvan		déo : (for dén) = dêvûs (dêvâns) ³
V. a dé' = dêve		a déo :

Grammaticæ.

¹ The turned comma (') indicates that aspiration (of the initial letter of the word following) is caused by the forms to which it is added, and which therefore must have ended in a vowel. The mark (:), which has been suggested by the Skr. *visarga*, represents a lost final *s*. The forms to which *visarga* is added do not aspirate. N. B.—The *s* in brackets is found after the non-aspirating prepositions, and certainly belongs to the article. Dr. Siegfried was the first to make this important observation. This article in O. W. was *ir*, in Corn. and Bret. *an*.

² "In the Hebrew Bible," writes Dr. Todd, "the pupil, or 'apple of the eye,' is literally 'Daughter of the eye.'—Ps. xvii. 8."

³ Compare Goth. *vulfans*, Gr. *ὑπερος* (Ahrens, *Diall.* ii. § 14, 1), O. Pruss. *daivans* and Skr. forms like *kumârânç-cha* (puerosque) Nalas, 8, where the dental *s* of *âns* (= -a + *ans*) has regularly become *ç*

Grammatach, *dilechtach*, *sdaír*, are obviously *fremdwörter* (grammatica, dialectica, historia). 85. *Eólas dóir*—if I read aright—(“an ignoble art”); *éolach* occurs in Z. 42, spelt *heulas*: the nom. pl. masc. of the related adjective *éolach* (gnarus) in Z. 252; *ammi néulig* (where the so-called prosthetic *n* is nothing but the old termination of the 1st pers. plur. of the verb subst. *ammi* (ḡ) = ἐσμεν, W. ym, *asmasmi*); *dóir* is the opposite of *soir* (free, noble), which words are produced by prefixing the inseparable particles of quality *do* (= Skr. *duṣ*, Gr. *êus*?) and *so* (= Skr. *su*, Gr. *eu*), to a root which remains obscure to me¹. Perhaps we should read *caladan doenna*, “scientia humana.”

86–90. *Oighen* (a pan) seems to stand alone; O’R. spells it *oigheann*. 87. *Dlighi* (gl. rhetorica): here there is either an omission (? *labradha*, i. e. of speaking) or a blunder: for *dlighi* must stand for O. Ir. *dliged*, lex, regula (cf. W. *dllect*, Z. 166, pl. *dilehedion*, Z. 293, O. Sloven. *dlǫgǔ*, debitum), passing into the consonantal declension, like the Mod. Ir. *pearsa*, gen. *pearsan* = O. Ir. *persan*, gen. *persine* (a person). 88. *Nathair*, gl. panthera, is surely a blunder, *nathair* (O. Ir. gen. *nathrach*), declined like *cathir*, *suprà* = W. *nadr*, being “a snake, adder, viper, serpent”—O’R., perhaps originally a water-snake, &c. = Lat. *natrrix*. 89. *Leca in duini* (maxilla), *leaca* in O’R. (gen. *leacan*), is, however, not jaw-bone (maxilla, the mobile os), but “check;” *duini*, gen. s. of *duine* (homo), n. plur. in O. Ir. *dóini*, a masc. *ia*-stem, originally, perhaps, as Dr. Siegfried conjectures, related to Zend *daēna faith*, and the root *manâi* (think, meditate), as Skr. *manu* (homo), Engl. *man*, is from the root *man* (think). 90. *Lethail* (gl. mala), apparently one of the class of compounds noticed by O’D. (Grammar, p. 338), who, after quoting in his text *leatheluas* (one ear), *leathchos* (one foot), *leathlámh* (one hand), *leathsúil* (one eye), gives the following note:—“When *leath*, which literally means half, is thus prefixed, it signifies ‘one of two,’ such as one ear, one eye, one leg, one hand, one foot, one shoe, one check. It is never applied except where nature or art has placed two together; but in this case it is considered more elegant than *aon*, one.” We shall find *lethchaech* (gl. monoculus), *infra*; *leth* retains its original meaning in the following words: *lethchil* (half-biased), Corm. v. Cil; *lethfír* (gl. semivir), *infra*; *lethgute* (a semivowel, Z. 968); *lethmaethail* (half a cheese), Corm. Prull; *ledmarb* (half-dead), Z. 825, *lethóm* (half raw, Adamnán’s Vision, *óm* = Skr. *âmá*, Gr. *ἄμός*); *lethsathach* (gl. semisatur), *infra*; *mala* is glossed by *gruad* in Z. 28.

91–95. *Áil*

before the palatal *ch*. The hypothetical dat. *dêvâbis* is to be compared with a Japetic instrumental *daivâbbhis*, for which we should find in the Veda dialect *dêvêbbhis*, and in classical Skr. *dêvâis*.

¹ My reason for hesitating to identify *do* with *duṣ* and *êus* is, that *do* aspirates (cf. *dochrud* gl. indecor *dochruidigther* gl. turpatur, Z. 833); and should therefore have originally ended in a vowel. The *s* may, however, have dropt off at so early a period that its former presence was unrecognised when the practice of aspiration was introduced.

91-95. *Ail* (gl. bucca) is probably connected with the root *al*, nourish, Lat. *āl-o* (cf. *līm* from r. *lab*, Skr. *labh*); *ail* gl. *esca* occurs in Z. 996, and cf. *irāil* (nom. *irāl*?) in the following gloss: *bi precept sos[celi] ocs in irāil hirisse*, "in preaching the Gospel, and in nurturing (?) faith", Z. 996. 92. *Crāes*, gl. *gula*; *crāessach*, gl. *gulosus*, *infra*, also means "gluttony," as in the following passage cited from the Leabhar Breace by Dr. Todd (Ir. Nennius, pp. 170, 171): *is é fœminn malarta dona tuathaib 7 dona cellaib icambít na rí 7 na aircindig atta (?) dilsí do crāes 7 do raebaidécht int śaegail*; and in Z. 41, where the word is spelt *crois*; cf. W. *crocsaw*, to welcome? 93. *Ulba* (gl. *mataxa*), I have never found elsewhere; *mataxa* (*μάταξα*) means in Martial "raw silk;" it also meant "a cord or line." W. *ulw* (cinders) is the only Celtic word I know resembling *ulbu*. 94. *Bass* (gl. *palma*), acc. pl. *bassa*, gl. *palmas*, Leabhar Breace copy of Gildas' *Lorica*. 95. *Basog* (gl. *alapa*) is obviously a derivation from *bass*.

96-101. *Bond* (gl. *planta*), bonn gl. *solea*, *infra*, = W. *bon* (base, sole), found in most Indo-European tongues: Skr. *buddhna*, Gr. *πεθμῆν*, Lat. *fundus* for *bundhus*, O. H. G. *bodam*, Engl. *bottom*, O. Norse *botn* (Kuhn, *Zeitschr.*, ii. 320), Huzvāresh and Parsi *bnūda*, "ground, root" (Spiegel, *Zeitschr.*, v. 320). 97. *Feam* (gl. *mentula*), "a tail," O'R., who also has *feamach*, "dirty," which adjective Pictet (*Zeitschr.*, v. 348) compares with the Skr. root *vam*, vomere, *ἐμέω*, &c. As to *priv*, I doubt if I read the contraction (*pn*) rightly, and cannot explain it, unless perhaps as a derivative from the Lat. *privus*. 98. *Cáin* (gl. *emenda*, i. e. "damni reparatio," "satisfactio de jure laeso vel de illata injuria," Du Cange) a fem. i-stem; "rent, tribute, a fine, amercement," O'R., *cáin* seems to occur in Z. 592: *Is tacáir dúnn, acháin fochell asarchorp*. 99. *Cuile* (gl. *vena*), with the *u* infected, *cuisle*, O'R. The voc. sing. is frequently heard in the conversation of the Irish peasantry: *achushla* (i. e. a *chuisle*) *mochridí*, "O vein [or pulse] of my heart!" *Cuisle* is a fem. stem in *n*, and perhaps derived (by the frequent change of *p* into *c*) from Lat. *pulsus*. The W. word for vein, *gwyth*, must on no account be compared with O. Ir. *téith*, gl. *rien*, gl. *fibra*, which, as Dr. Siegfried remarks, is the W. *gwden*, Eng. *withe*, Lat. *vitis*, *vico*, *ίτέα*, O. H. G. *wida*, Skr. *vīṭikā*, a tie, fastening (Kuhn, *Zeits.*, ii. 133). 100. *Cích* (gl. *mamma*), dat. pl. *cichib* (gl. *mamillis*), Leab. Breace. Gild. Lor. 101. *Cíchín* (gl. *mammilla*) should probably be written *cích*, *cíchín*, as the present Irish is *cioch*, "a woman's breast," O'R.

102-105. *Uth* (gl. *mammula*), leg. *úth*? = (W. *uwd pap*, i. e. *pulmentum*?), if connected with Skr. *údhas*, Gr. *σῶθας*, *uber*, *udder*, M. H. G. *euter*, is an instance of an Ir. tennis irregularly representing a Skr. aspirate medial. 103. *Retla* (gl. *stella*), gen. *retlan* (Vis. Adamn.), in O'R.; "readhlann, s. m. a star." 104. *Aóir* (aether) is W.

awyrr

awyr = Lat. aer = O. Ir. aéir, Z. 114: dat. sing. *respousit mulier*, lus atcondaire hisind *aeur* ⁊ ní accai hi talmain a leitheid ⁊ atbélsa no abéla ingein fil imbroind no abélam diblínaib mani thomliur inlussin. "The woman answered, 'the herb thou perceivest in the air, and on earth thou seest not its like, and I shall perish, or the child in my womb will perish, or we shall both perish, unless I eat that herb.'"—Trip. Life of Patrick, iii. 36. Cf. r. var, to surround. Whether in—105. *Aier* (gl. aera), the aera is for aer, or whether *aier* is era, is to me obscure.

106–110. *Scala* (gl. cratera), "a great bowl," O'R.; Corn. *scala* (gl. patera), Z. 1122, Goth. *skalja*, Eng. shell, O. H. G. *scala* (O. French *jale*, *jalon*, *galon*, Eng. *galon*?). If Z. is right (G. C. 1122) in thinking *scala* a German word, when and how could it have come into Irish? 107. *Greidell*, "a gridiron," O. W. *gratell* (gl. *graticula*, Z. 1094), Ital. *gradella*, Fr. *greille*, Engl. *grill*, from *craticula* (Mart. 14, 21), Med. Lat. *graticula*, a dimin. of *crates* (see Diez, E. W. 180). 108. *Talam* (gl. *terra*), gen. *talman* (= *talmanas*), a fem. n-stem, perhaps identical with W. *talm*, the m of which, by the phonetic laws of Welsh, must stand for mn, mm, or mb. *Talam* has nothing to do with Skr. *dhanvan*, which Kuhn (Beitr., i. 368, 369) has identified with the Lat. *tellus* for *telvús*; *talam* was thus declined in O. Ir. :—

FEM. n-STEM.

Stem, talaman.

Sing.	Dual.	Plur.
N. <i>talam</i>	dí <i>thalam</i>	<i>talmain</i>
G. <i>talman</i>	dá <i>talman</i>	<i>talman</i> (ñ)
D. <i>talmain</i>	dib <i>talmanaib</i>	<i>talmanaib</i>
Ae. <i>talmain</i> (ñ)	dí <i>thalam</i>	<i>talmana</i>
V. a <i>thalam</i>	a dí <i>thalam</i>	a <i>thalaman</i>

109. *Suiste no sgiurse* (*tribulum*), "a flail or a scourge," *suist* = *fustis*, W. *ffust* as *srian* = *frēnum*, W. *ffrwyynn*, *seib* = *faba* (Skr. r. *bhāksh*, Gr. *φαγ*), W. plur. *ffa*, *srogell* = *flagellum*, W. *ffrowyll*, &c. *Sgiurse* seems taken from the Engl. scourge. The etymology of—110. *Baile* (gl. *villa*), the Bally so common in Irish topography, is obscure to me. If, notwithstanding the singleness of its *l*, we connect it with the Med. Latin *ballium*, we are only led from one difficulty to another—for who shall explain *ballium*? The earliest instance I have met of the occurrence of *baile* is in the Trip. Life of Patrick, iii. 12: *tanic victor do ingabail* (leg. *ingabáil*?) *patrice asin port corraboi imnuiniu draigin boi i toeb in baile*. "To avoid Patrick, Victor went from the house till he was in the brake of thorns at the side of the *baile*."

111–115. *Artán*,

111-115. *Artán*, as I venture to read the urtan of the MS. (gl. villula), I have not met elsewhere. It is a dimin. of art, "a house, tent, tabernacle," O'R. 112. *Slighe* (gl. via), a base in *t*, if sligthib, gl. naribus, in Gildas' Loricæ be correctly spelt. Says Cormac: *Slige*, din, do seuchad charpat sech araile, dorónta fri hincómare dá carpat i. carpat ríg ocus carpat epscoip, con dechaid each áe díb sech araile. "*Slige*, then, for the passage of chariots by each other: made for the passage of two chariots, to wit, a king's chariot and a bishop's chariot, so that each of them may pass by the other." 113. *Bethu* (gl. vita), a masc. t-stem = O. W. bywyt, Bret. bucz, O. Ir. gen. sing. bethad acc. bethid (ñ) = bivatatén (or -tiu?). The root is biv (the adj. biu = bivás); cf. Skr. jiva for giva, Goth. qvius, Eng. quick, Gr. βίος, Lat. vivus. 114. *Lubh* (gl. herba), gen. lubac, lube, Z. 18, 777; abl. dínd luib (gl. de rosa), Z. 232, = Eng. leaf, Goth. laufs: lub-gartóir (gl. olitor), Z. 45; lub-gort (a garden), in the so-called Annotations of Tirechan preserved in the Book of Armagh; cf. the Corn. luworch guit gl. virgultum, Z. 817. 115. *Coill* (silva), a fem. i-stem, W. cell, pl. celli, Corn. kelli, gen. coille in Cormac v. Ana:—Ba bind gair *choille* loinche Um ráith Fiachach maic Moineche, i. e. "Sweet is the voice of the wood of blackbirds [ad v. vox silvæ merulo-sæ] round the ráith of Fiacha son of M." Coill in Z. is always spelt caill, and only occurs in compounds: mirtchaill, gl. myrtetum, escalchaill, gl. esculatum, olachaill, gl. olivetum, gen. pl. inman olachaillé, gl. olearum, Z. 821. May we identify this word with Lat. collis?

116-120. *Slat* (gl. virga), a fem. á-stem = slattá, is, with its diminutive *slaitín*, to be compared with the W. Bath, yslath. Compare—118. *Móin* (gl. grunna, a bog), apparently a fem. i-stem, with W. mawn (turves). In W. mign (masc.), migen, mignen (fem. a bog, quagmire), the *g* must have been a *c*, which could hardly have fallen out in Irish. 119. *Fód* (gl. gleba), leg. fód, "a clod of earth, sod, soil, land,"—O'R. 120. *Bothan* (gl. casa); perhaps we should read bothán ("a little tent," according to O'R.), from both (house), W. bod, cf. Eng. booth; *both* seems to occur in composition in Cormac: tie iarum Find don fuar-*boith* deóg lai, con faea in colainn een eenn: "colann sund een eenn," ol Find; [afterwards Find came to the hut in the evening, and he saw the body without the head: "a body is here without a head!" said Find].

121-126. *Cocall* (gl. cassula). Cf. "The cuculla, sometimes called casula and capa, consisted of the body and the hood, the latter of which was sometimes specially termed the casula." In a note, Dr. Reeves, from whose noble edition of the Vita Columbae I have made this quotation, spells the word cassula. Cocall is one of those Celtic words

which, by the influence of the Church, has become universal. Diefenbach (Celtica, i. 122) quotes Martial:—

Gallia Santonico vestet te bardocucullo;
Circopithecorum penula nuper erat.

And compares Bret. kougoul, Corm. eugol, Engl. eowl. 122. *Cro* (leg. *eró*?), before which I have ventured to put *casula*, the dimin. of *casa*, occurs *infra* (ero cáerach, gl. ovile), and is explained “a hut, hovel, pen, cottage, fortress” (?) by O’R. 123. *Camra na seomra* (gl. camera); the former is from the Latin, the latter from the Anglo-Norman. 124. *Dorus* (gl. porta), W. drws, Corn. darat [*sic* in Z., but *daraz* in Lhwyd] (ostium), Lithuanian durr̃ys, Skr. dvāra, Gr. *Óipa*, Lat. fores, Goth. daur, Slav. dver, Engl. door, dat. plur. dinaib *doirsib* (gl. de portis), Z. 749. 125. *Comla* (gl. valva), gen. comladh, *infra*, occurs in the Leabhar Breace, cited by Petrie, R. T., 400: *comla* gered friss 7 gerreend maróci (leg. *maróce*?) furri (a gate of suet to it, and the short head of a *maróc* upon it). 126. *Clíath* (= crates, *hurdle*), Med. Lat. cleta, O. W. and Corn. cluit = clêtâ, mod. W. elwyd, occurs in the Irish name of Dublin, Baile an atha cliath (the town of the ford of hurdles), also in Z. 21, 114. Fr. claie, Provençal cleda.

127-131. *Marcach na comladh* (gl. digma) is altogether obscure to me; *marcach* is literally horseman—W.; “*marchaue* (equestris) ortum e Gallico vetusto marca (*μάρκα*, *τριμάρκισία*, ap. Pausan.),” Z. 47. 128. *Lasaír* (gl. flamma), gen. lassrach, marg. gloss on Patrick’s hymn in Lib. Hymn. The 3rd pers. sing. pret. act. of the verb *lasaim* occurs in Fiac’s hymn:—

Dofaith fides co Victor, ba hé aridrálastar;
Lassais in muine im bai, asin ten adglálastar.

He went southwards to Victor, he it was that spoke to him:

The bramble-bush wherein he [Victor] was flamed—from the fire he called.

The word is probably connected with *loscad*, Z. 143, W. llosg, Corn. leski. 129. *Camradh* (gl. cloaca). O’R. cites from Shaw, *camrath*, “a gutter, sewer, jakes;” I have not met the word elsewhere. 130. *Senmáthair*, “a grandmother” (O. W. *henmam*), from *sen* (old) = *sinas*, W. *hen*; cf. *Zendhana* (Spiegel), Gaulish *senomagus*, Lat. *sen-ex*, *Sen-e-ca* (compar. *sinu*, Z. 283, and *sinithir* [Lib. Hymn. gloss on the *Altus Prosit*]), O. W. superl. *hinham*, leg. *hinam*, Z. 305, and *máthair* = *μήτηρ*, *mater*, *mother*, Skr. *mātr* (*mātar*), from the root *mā* (to create?), was declined in O. Ir. like *athir* (v. *suprà*), except in the gen. plur., which was *máthar*(n̄). 131. *Sechrán* (gl. *devia*, i. e. *deviatio*), O’R. *seachrán*, “an error, straying,” has been taken into the Anglo-Irish dialect in the phrase, “going on the shaughraun.”

132-136. *Land* (gl. *scama*), if we take *scama* to be for *scamma*, an arena = *σκάμμα*,
“a place

“a place dug out and sanded”¹, land is the W. *llan*, “area, yard, church.” It occurs as the last element of a compound in Z. 168: *isind ith-laind*, gl. in area (i. e. in the threshing-floor). If, however, as is more likely, *seama* is for *squama*, we may quote O’R.: “*lann*, s. m. a scale of a fish.” 133. *Lég lógmar* (a precious stone), *lég* (stone), O. Ir. *liace*, W. *llech*; cf. the river-name *Licea* in Venant. Fortun. Z. 174, and the O. Sax. *leia*, i. e. *leja* for *lêa* = *lêha lapis*, Glück, 19. In O. Ir. *liace* is a *ce*-stem, and either masc. or neut., I have not ascertained which. *Lógmar* is an adjective, formed by adding the common suffix *-mar* to *lóg* (merces, pretium): gen. sing. “*stipendium ainm ind lóge doherr do miledaib ar mílte*” (*stipendium* is the name of the price that is given to soldiers for military service), Z. 577; *hílluag mo saethir* (“in reward of my labour”), Book of Dimma mace Nathi; *lóg*, W. *llög*, is perhaps connected with Lat. *lōcare*, *loc-arium*. May we also venture to adduce Goth. *laun*, Engl. *loan*? 134. *Fuinneog*, “*fuinnecog*, s. f. a window,” O’R., reminds one of the O. Norse *vindauga* (wind-eye), Engl. window; Ir. *seinistir*, W. *ffenestyr*, Corn. *fenester*, Bret. *fenestr*, are directly from the Latin. 135. *Gabhal*, gl. *furca*, (W. *gatl*, hardly *gebel*, a pickaxe), in Z. 731 is *gabul* (gl. *furca*, gl. *patibulum*), which spelling is strange, as the Med. Lat. is *gabalus*, *gabala*, *gabalum*, O. H. G. *gabala*, Engl. *gavelock*. 136. *Pellec* (gl. *sportula*, a small basket) is “a basket made of untanned hide,” as O’D. considers. It occurs in Cormac’s Glossary, and comes, of course, from *pelliceus* (made of skins), and this from *pellis* = Eng. *fell*, &c.

137-141. *Ossadh* (gl. *trenga* = *truce*). 138. *Milan* (gl. *urna*), not in O’R., is one of a long series of names of different-sized water-vessels, of which we shall hear more when C. publishes his invaluable glossaries. 139. *Cogad* (war), gen. *cogaid*, n. plur. *cogtha*, O’D. Gr. 87, like some other nouns of his first declension (*a*-stems) is, I strongly suspect, a neuter. How else can we account for the vowel-ending in the nom. plur. of *aonach*, *ualach*, *mullach*, *éadach* (O. Ir. *étach*, a neut. *a*-stem), *bealach*, *órlach*, *sgéal* (O. Ir. *seál*, a neut. *a*-stem), &c.? Neuter *a*-stems were thus declined in O. Ir.:—

A NEUTER *a*-STEM.

Stem, forcitála.

Sing.	Dual.	Plur.
N. forcetál (ñ)	dá forcetál	forcetla
G. forcitíl	dá forcetál	forcetál (ñ)
D. forcitúl	dib forcitíl	forcitíl
Ae. forcetál (ñ)	dá forcetál	forcetla
V. a forcitíl	a dá forcetál	a forcetla

With

¹ See an interesting note by Dr. Todd, Lib. Hymn., 75.

With cog-ad Glück compares the Gaulish name Cog-i-dumnus, *sed qu.* as the *g* is unaspirated in Mod. Irish. Cf. Marti *cocidio*? hardly the Lat. pugna. 140. *Fúiseog* (gl. alauda), “s. f. a lark”—O’R.; cf. W. guichell, “a bird,” Pughe. The Welsh name for a lark is uchedydd, Corn. evidit, Bret. echouedez. 141. *Bairgen* (gl. garga) = W., Corn., and Bret. bara (panis), Z. 1122¹; in O’R. *báirghean*, “a cake;” gen. sing. fer dénma *bairgine*, gl. pistior, i. e. vir faciendi panis, Z. 462. The word often occurs in the conversation of Anglo-Irish children, barnbrack (O. Ir. bairgen breece, speckled cake) being one of their favourite comestibles. Garga I have been unable to find in any Lat. dictionary.

142–146. *Cethramadh* (fourth, O. W. petguared, now pedwyryd, m. petguared, now pedwared fem.). The -ma- here seems inorganic, and introduced from the false analogy of sechtm-ad, ochtm-ad, nóim-ed, dechm-ad. A similar remark applies to óenmad = W. unvet, Z. 330. 143. *Sruban* (gl. merenda, a luncheon) I have not met with elsewhere. O’R. has srúbóg, “a mouthful of any liquid;” and srubhóg, “a cake baked before the fire.” With the latter our sruban is probably connected. 145. *Srubán mara* (bucealla, i. e. buccinula?), is apparently a “cockle” (srubán, O’R.). *Greim* (gl. buccella, a morsel), stem in u; cf. O. Sax. gruomon (mica). 145. *Cogar*, “s. m. a whisper,” O’R. 146. *Colpa* (gl. tibia, the shinbone) does not agree very well with O’R.’s “calpa, s. m. the calf of the leg.” The word occurs in Corm. v. Ferend.

147–151. *Tarr* (gl. festucula, a little stalk or straw), now means “the lower part of the belly,” and is still found in a phrase used in reference to a childless man, viz., níur fás dadam assa tharr. 148. *Mong intslindein* (gl. honplata), “hair of the shoulder,” i. e. mane, which meaning does not agree well with that of ὤμοπλατη (shoulder-blade), for which word I am indebted to one of my friend Littledale’s ingenious conjectures. Observe the form of the gen. sing. masc. of the article before aspirated *s*. In O. Ir. *d* before an *s*, or *sr*, or *sl*, which has been flanked by vowels, regularly becomes *t*. The proof of this proposition, which would occupy overmuch room here, may be found in Part iv., vol. i., of the “Beiträge” before referred to. It is enough here to say that int slindein may be proved to have been sandislindení; and that the Mod. Ir. ant ech, “the horse” (phonetically written an t-ech) was of old san(d)as akvas. 149. *Cengal* (gl. junctura), W. cengl, both probably from Lat. cingulum. 150. *Féoil na fiaéal*, “flesh of the teeth,” i. e. gums; feoil, a fem. i-stem in Z. 23, ind féuil, “the flesh;” fiaéal, gen. pl. of fiacail, a fem. i-stem², which occurs in one of the St. Gall incantations

¹ Bara and gounin (wine) compose the Fr. word baragounin (gibberish).

² In the gen. pl. Mod. Ir. has lost all declensional distinction between fem. stems in *á* and *í*; in the old language the gen. pl. of fiacail would have ended in *e*. Thus nime, dúle, caille, are respectively the genitives plur. of nem or nim (heaven), dúil (a thing), caill (a wood).

incantations, Z. 926: ind ala *fiacail* airthir a chinn (one of the two teeth in the front of his head), the adj. *fiacleaich* gl. dentatam, acc. sing. fem. of *fiaclach*, is in Z. 22.

151. *Sine seain*, the uvula, lit. John's teat; *sinsean* in O'R.

152-156. *Butan* (biturria); *butun*, according to O'D. and C., is now used for a blacksmith's paring-knife. The Lat. biturria is obscure; perhaps it may be for biturrius, bitorius, Fr. butor (bittern); if so, we should probably read the Irish word *butur*, which word, however, is not known. Batura (patena in Diefenbach's valuable collection of Med. Lat.-Germ. glosses) is the only other Med. Lat. word I know like biturria. 153. *Didean*, "protection, defence," O'R., which corresponds well enough with tectura, occurs *infra* in the form *didin* (gl. tegmentum, gl. tegimen). In O. Ir. the word is *ditiu* (gl. teges, gl. velare, Z. 79), gen. *diten*, dat. *ditin*. 154. *Luirech*, W. lluryg, from Lat. lōrica (a corslet of thongs), which alone furnishes the etymon, viz., lorum. The earliest instance of the occurrence of this word is in Fiac's hymn, v. 26:—

Ymmon doroea it' biu bid *luirech* ditin do cách:

Immut il laithiu in messa régat fir hérenn do bráth.

The hymn thou hast chosen in thy lifetime shall be a corslet of protection to every one:

Around thee on the Day of Doom the men of Ireland shall come for judgment.

(Here *luirech* is used in its secondary signification of a religious composition supposed to protect the soul in the same way that a corslet guards the body.) In the poem commencing "Cris finnáin," Z. 933, we find the word with its primitive meaning: *luirech* dé dum' indegail ota [leg. ótá] m' ind gom' bond, "God's corslet to protect me from my crown to my sole." 155. *Aithléine* (gl. antiquula, if I read the Latin rightly) means, according to C., "a shirt cast-off" (on account of its age); cf. *aithle*, "an old cloak" —Corm. "Aith, or ath," says O'D. (Gram. 272), "has a negative power in a few words, as *aithrioghadh*, 'to dethrone;' *aththaniscach*, 'a deposed chieftain;' *aithchléireach*, 'a superannuated or denounced clergyman;' *athlaoch*, 'a superannuated warrior, a veteran soldier past his labour.'" I have not met examples of this power of *aith-* in Z., where *aith-* (= Skr. ati, beyond) generally has the force of the Latin *re-*. 156. *Mir* (mica, offula) occurs in Z. 25 (with the neut. article), as the last element of a compound: *a connír* (gl. medicatis frugibus offam), "the dog's-bit."

157-161. *Faighin*, W. *gwaín*, Corm. *gwaín*, Bret. *gouin* = vagina; whence Ital. *guaina*, Fr. *gaine*. 158. *Caile dabheca* (gl. famula), "girl of (the) tub;" *caile*, a fem. iâ-stem, occurs in Corm., and is compared by Bopp with Skr. *kanyâ*, Z. *kainé* (maiden), as *aile* (another) = *anya*. Hence the diminutive *caillin*, so often heard in the conversation of the Irish peasantry. *Caile* was thus declined in O. Ir.:—

A FEM.

A FEM. *iá*-STEM.*Stem, calia.*

Sing.	Dual.	Plur.
N. caile	dí chaili	caili
G. caile	dá caile	caile (n)
D. caili	dib cailib	cailib
Ac. caili (n)	dí chaili	caili
V. a chaile	a dí chaili	a chaili

Dabhen, gen. of *dabhach*, which subsequently glosses *caba*; cf. Eng. tub? 159. *Bó* (a cow), O. W. *bou* (in *boutig*, gl. stabulum, i. e. domus vaccarum, Z. 1079) = *βοῦς*, Lat. *bos*, *bov-is*, Skr. *gāus*, gen. sing. "monasterium quod Latine Campulus Bovis dicitur, Scotice vero *Ached-bou*," *Vita Columbae*, ed. Reeves, p. 121, where two other readings of the Irish are given, viz., *achetbbou*, *achadh bó*: gen. dual. mace dá bó, Corm. sub v. *Deal*. 160. *Uisce*, "water" (whence "whiskey," i. e. *uisce beathadh*, aqua vitæ), has been considered *supra*. 161. *Adhbar*, gl. idiogina (ideogina?), afterwards glosses *thema*, and is, according to O'R., "a cause or motive; a subject or matter to be converted into some other form." Tordellac[h] a mac, *adbur* ardríg crend: "Tordelbach his son, *materics* of a monarch of Ireland" (i. e. crown-prince), Annals of Boyle, cited and translated by O'D., Gram. 445. *Adbar* occurs in Z. 337: *rotbia adbar fáilte* "erit tibi causa letitiæ."

162-166. *Calptach* (gl. *binna*); Ir. and Lat. here equally obscure to me. O'D. thinks *calptach* an unfledged bird, sed qu.; *binna* is explained *præsepe* in the Med. Lat. Dictionaries. 163. *Gamain arain* (gl. *benna*) is also obscure to me; O'D. says that *gamain* is a yearling calf; but what is *arain*, and what is *benna*? 164. *Calpach*, gl. *juvenca* (spelt *colpach* by O'R.) is, according to C., a heifer from her second to her third year. 165. *Cuindeog*, O'R., *cunncog*, "s. f. a churn, a pail" = W. *cunnaeg*, milk-pail. 166. *Edrath* gl. *mulera*, or, perhaps, *mulca*, is, according to O'D., "milking-time; but we may also read the Ir. word *edradh*, and compare O. Ir. *étrad* (*libido*), the dat. and acc. sing. of which are found in Z. 433, 452.

167-172. *Corroy* (gl. *oba*, for which I have put *opa*, is obscure, *opa*, i. e. a hole) seems connected with O'R.'s *corr*, "a pit of water." 168. *Gealán na súl*, "the white of the eyes;" *gealán*, from *gel*, white; O. Ir. comp. *gilither*, O'D., Gr. 120. Christ is called by Oengus céle dé, "the white sun that illuminates heaven with much of holiness" (*gel-grian forosna riched cu méit nóibe*); *súl* gen. pl. of *súil*, of which more

infra.

infra. 169. *Taiberne*, from Lat. *taberna*, as—170. *Personacht* from *persona*, *Bicai-recht*, from *vicarius*, and—171 and 172. *Cabillanacht*, from Med. Lat. *capellanus*.

173-176. *Abbdaine*, better *abbadaine* (abbey), a fem. iā-stem; gen. sing. occurs in Leab. Breace, cited by Dr. Petrie (Tara, 76), isin nomad (leg. nōi maid?) bliadain dée *abbadaine* Cormac (in the nineteenth year of the abbotship of Cormac), whence it appears that *abbadaine* is applicable to the office as well as the place. 174. *Buaile* (gl. vaccaria, a cow-house), spelt *buaili*, *buaillidh*, in O'R., occurs *infra* in *buaile dam*, gl. bostar. It is from the Lat. *bovine*, with loss of the *v* between vowels, according to rule in Irish. 175. *Prohinse* (province) is *proibhinse* in Keating, who calls the Pale *proibhinse Gallia*; it is, of course, from the Lat. *próvincia*. 176. *Cathair airdeasbuig* (oppidum archiepiscopi): *cathair* has been considered *supra*, No. 13. Note in *airdeasbuig* the transposition (p) s-b-g for p-s-e-p; and compare *ceingedais* with $\pi\epsilon\rho\tau\eta\kappa\omicron\sigma\tau\eta\acute{\gamma}$, *coisreachad* (*infra*) with *consecratio*, *cisdeacht* = O. Ir. *étsceht*, and *beurla* = O. Ir. *béltre*.

177-181. *Eaglais*, O. Ir. *eclais*, gen. *ecailse*, *ecolso*, a fem. i-stem, from *ecclesia*, with change of declension. 178. *Athairtalmhan*, yarrow, milfoil; literally *pater telluris*: wrongly spelt by O'R. *atairtalmhuin*. *Athair* and *talmhan*—gen. sing. of *talam*—have already been noticed. Observe the non-aspiration of the *t* in *talmhan*, in consequence of *athair* being a consonantal base. 179. *Blaese* (gl. testa) is *blaose*, a shell in O'R. 180. *Brothrachan* (gl. sabribarra). *Brothrach*, according to O'D., is a royal garment. 181. *Cenbaran* (gl. uolua); here again the Ir. and Lat. are equally obscure to me.

182-186. *Buathbhallan liath* (gl. artemisia, wormwood, mugwort) is, according to C., "the great thistle;" according to O'D., "the gray ragweed;" *liath* (gray) = O. Welsh *luit* (fuscus), now *llugd*. 183. *Lus na fiadh* (herb of the deer); *lus*, W. *llysieuyn*, pl. *llysiau*; *fiadh* gen. pl. of *fiadh* (s. m. gen. *fiaidh*); W. *hydd*? though certainly Irish *f* can never be = W. *h*. 184. *Bíror*, afterwards spelt *birur* (gl. nasturtium), W. *berwr*, Corn. *beler*, is now *biolar* (cresses), with change of *r* to *l*. *Bíror* is fancifully derived by Cormac from *bir*, edge, and *or*, hair, the cresses being, as it were, the hair on the edges of wells and rivers. 185. *Fechug* (gl. genista, broom), not in O'R. 186. *Garbog* (gl. ca) is "the coarse brassica," according to C.

187-191. *Merdrech* = meretrix, from which it is derived. 188. *Fuechog*, a shell, cockle? occurs *infra* (194). 189. *Marelach*, "a horse-load," according to C. (*marchach* *cruthnechta* occurs in the Trip. Life of P.), from *mare* (horse)—W. and Corn. *march*, which we have met above in *marcach*. 190. *Bonn* (gl. solea) = *bond*, v. *supra*. 191. *Bile*, masc. iā-stem, correctly explained "a border" by O'R.; W. *byl*, masc. "brim, edge." The word occurs in a beautiful old poem attributed to Columcille, and quoted in full

by Dr. Reeves. (Vita Columbæ, 285, 288.) Unfortunately the spelling has been modernized. I will try to restore the pure orthography, and adopt Mr. Curry's translation:—

Diambad lim Alba nile	Were all Alba mine,
O' thá brú co á bile,	From its centre to its border,
Rop ferr limsa ait taige	I would prefer to have the site of a house
Oecam ar lár caem-Daire.	In the middle of fair Derry.
Is aire caraim Daire	The reason I love Derry is
Ar á reide, ar á glaine	For its quietness, for its purity,
'Sar imad á aingel find	And for the multitude of its white angels
On chiunn co roich araile.	From the one end to the other.

192-196. *Uachtar* (gl. impedita); *uachtar* is the upper part, O'R.'s *uachdar*; but *impedita* is altogether obscure to me. *Uachtar* also means "cream;" and *uachtar go tóin*, "cream to the bottom," is, according to C., "a plant supposed to possess the property of turning all the milk into cream when the milk-pail is scoured with it." 193. *Smir* (marrow); W. *mer*, cf. O. Norse *smior* (butter), Eng. *smear*, occurs in the exceedingly old tale of the "Fled duin nan géd," ed. O'Don. p. 70:—*Ní roan sum dín co tardad enáim for méis dó . . . ocus toimlid á smir, ocus á féoil asáithli*; "he stopped not till a bone was brought on a dish to him, . . . and afterwards ate [eats] its marrow and flesh." 194. *Eacchog beg*, a periwinkle, lit. "a little shell." 195. *Grainsech* (gl. *grangia*), *grainseach*; O'R. "a *grange*, a farm." 196. *Cere*, O'R. *ceare*, a hen; cf. *cercdae*, gl. *gallinaceus*, Z. 765; the resemblance to the Gr. *κίρκος* seems accidental.

197-201. *Ilur* (eagle); W. *eryr*; Corn. gl. *er*; Bret. *erer*, *er*; Goth. *ara*, gen. *arins*; O.H.G. *aro*. 198. *Arg* (from *arca*), "a chest, coffer," O'R.; so 199—*Ciste* is from *cista*. 200. *Ciarsech*, a hen blackbird, perhaps connected with *ciar* (fuscus), whence the name *Ciarán*, which occurs in an old obituary notice (Z. præf. xxxii.), *bás Muirchatho maie Mailedúin hi Chuain maccunois á imda-Chiarain* (death of Muirchad, son of Mailedúin, in Clonmacnois, from Ciarán's bed). With *ciar* = *cera*, we might, perhaps, compare *κελαιρός*, Skr. *kāla*, Lat. *cal-igo*. 201. *Caog* (gl. *monedula*, a jackdaw); cf. W. *coeg*-fran = *coeg* + *bran*. Engl. *chough*.

202-206. *Spideog* (gl. *philomena*), "a nightingale," O'R.; generally applied to the robin redbreast. 203. *Colum*, for *columb* = *columba*; cf. Lat. *palumba*; *ciadcholuim*, gl. *palumbes*, Z. 752; cf. Corn. *colom*; gl. *eolumba*, *udon*; gl. *palumba*, Z. 1113; W. *colomen*; Bret. *koulm*, *klom*. The final *b* is still retained in *Colomb cille* (Book of Armagh, 15 b, 2), gen. sing. "eductio martirum, i. e. ossuum *Coluimb cille*" (ib. 16 a, 1), "*Columb crag*" (Vita Col., ed. Reeves, 19, 20); and in the tenth century inscription on the ease of the Book of Durrow (see Vita Col. ed. Reeves, 327), which Rod. O'Flaherty has copied on a fly-leaf at the beginning of that MS.:—✠ Oroit

acvs bendacht *cholcimb* chille do flaynd mace mailsechnaill dorig herenn lasan-
 dernad acunddachso ([the] prayer and blessing of Columb of [the] Church for Fland,
 son of Mailsechnaill, for [the] King of Ireland, by whom this case was made). 204.
Crebhar (gl. lucifugia); *creabhar* is a woodcock, according to O'R.; cf. W. creyr, a
 heron. 205. *Ferbog* (gl. capreola, a roebuck), in O'R. *fearboe*, *carb*, *carboe*; Gael. *carb*,
carbog, Corn. yorch, gl. caprea, Z. 1115; W. iwrch, Bret. ioure'h. The unaspirated *b*
 in ferbog is a medialized *p*; cf. heirp (gl. dama, gl. capra), Z. 78. May we also com-
 pare Lat. hirpus, hircus, Sabine fircus, with which Weber (Zeits. vi. 320) connects
 Tacitus' alees, A. S. elch (Eng. elk)? 206. *Corrach mara* (gl. rostigola, *infra* gl.
curiolus), some kind of sea-bird, perhaps the curlew. The nearest thing I know to
 rostigola is rusticula, but this is a heath-cock.

207-211. *Dreolan* (leg. dreólan?); W. drywyn, a wren, = Ir. drean, "the king of
 all birds;" the "avis regulus," for which aurigola seems to stand. 208. *Neantóg* (gl.
 urtica, a nettle), spelt with two n's—O'D. Gr. 19; O'R. *neantóg*, *neunta*; *neuaid* (net-
 tles) occurs in Cormac, but I omitted to note where. 209. *Connlach* (gl. arista), a col-
 lective, "stubble," "straw"—O'R.; applied in Clare, according to C., to *stalks* of rape;
 arista, however, is the beard of an ear of grain. 210. *Coimlin* (gl. stipula, a corn-stalk),
 applied, according to C., to a *single* stalk of rape; cf. connall, gl. stipulam, colligendo,
 Z. 731; W. *cymall* yd, "ingathering of corn." 211. *Scimín* (gl. fistula, reed), "a
 bulrush"—O'D.; "blackheaded bog-rush," O'R.; probably a deriv. from séim (gl.
 mace; gl. temis, Z. 23, 261).

212-216. *Monadan* (gl. moneta), bogberry, leg. mónadán, l. w., perhaps connected
 with móin, a bog. 213. *Glacurba* (a handful of corn); *glac* (hand, palm); *arba* (for
arban?) O'R.'s "arbha, s. f. corn" (he is wrong as to the gender, for *ith in arba*, gl.
far, occurs *infra*); cf. W. crfn. 214. *Glac saiged* (gl. pharetra); here *glac* must mean
 a quiver-like receptacle; soiged, better saiged, = sagittán; gen. pl. of *saiged*, anciently
saiget; W. *saeth*, from Lat. sagitta; for if the word were Celtic, the initial *s* would
 have become *h* in Welsh. Thus, in Colmán's hymn (Lib. Hymn. fol. 5 b):—

Cech martir, cech dithrubach, cech nóeb robai in genmnai,
 Rop sciath dunn diarn indegail, rop *saiget* uan fri demnai.

Let every martyr, every hermit, every saint who lived in purity,
 Be a shield to us, to defend us; be an arrow from us against demons!

216. *Gia* (gl. hasta) = gaisas; gaide (gl. pilatus, Z. 64) = gaisatias, the *s* being lost
 between vowels, as in siur (sister); íaran (isarn = iron); giall (a hostage) = O. H. G.
 kisal; iach = esox, esucius, W. cawg (salmon), Corn. chog, &c. Cf. with gaisatias, n. pl.
 mase. gaisatii, gaisafi, the Gaulish tribe-name Γαισαῖτοι, Polyb., which, however,

seems a stem in *a*, not in *ia*. See Z. 64, note; W. gwaew, pl. gwewyr, Z. 119, Corn. gew, Z. 152, seem the O. Ir. faebur (edge), Corm. v. *Dimess*.

217-221. *Seidedh gáithe no bulga*, gl. flabella (a blast of wind—cf. flabra—or a bellows; cf. flabellum); *seideadh*, O'R.; W. chwyrthiad, Ir. siataim = Bret. e'honézaf Corn. huethaf; *gáithe*, gen. s. of *gáith*, a fem. i-stem, which we have already found in the quatrain quoted from the St. Gall Priscian; *bulga* (bellows?) must be connected with *bolg* (bag); O. Ir. bole, gl. uter; bulgas Galli sacculos scorteos vocant, Festus, Z. 17; Goth. bulgs, and Acol. βολγος (= μολγός, hide). 218. *Cerdcha* (gl. fabrica), a smithy, forge, occurs twice in Cormac (sub vv. *Ca* and *Nescóit*). In Z. 70 it is spelt *cerddechae*, and glosses officina; *cerd* (formator, faber), gen. *cerda* (cerdcha, i. teg *cerda*, Corm.); acc. *ceird* (Brogan's hymn, 79) is a *masc.* i-stem, from the root *car*, Skr. kr, to make, whence also *cerd* (art), a *fem.* i-stem; gen. dual; *míe dá cerda*, pseudo-Oengus, cited by Dr. Todd, Lib. Hymn, p. 85. *Cae*, *ca* (W. cae, caïou, gl. munimenta, Z. 291), has probably lost a *g*; cf. O. H. G. hag (stadt), N. H. G. ge-hege, Fr. haie, Eng. hedge. 219. *Mesgan* (gl. massa), leg. mesgán, now, I believe, applied to a lump of butter, shaped like a sod of turf. 220. *Bláthuch* (gl. bandaca) is butter-milk; gen. *bláthaigh*. 221. *Lind*, leg. *linn*? (gl. cervisia), ale; O'R., *linn*, *lionn*, s. f. Gael. *leann*, W. llyn.

222-226. *Fual* (gl. urina), stem, *vôla*; cf. Skr. *vâr*, *vâri* (water); *οὔρον*, harn?; gen. *fuitil*, occurs in one of the St. Gall incantations (Z. 926). "Ar galar *fúail*" (against disease of the urine, strangury?). "Dumesuresa diangular [mo] *fúail*-se" (I save myself from great disease of my urine). "Foertar inso dogrés i maigin hi tabair *thúal*" [*thúal* = do *fúal*]. (Let this be placed continually in [the] place wherein thou makest thy water). 223. *Sgél* (gl. fabula), O. Ir. *scél* (narratio, nuntius), nom. and acc. plural *scéla*; a neuter a-stem¹; gen. plur. *scél* (*n*), which before *b* becomes *scél* (*m*),

¹ The mod. Irish nom. and acc. pl. is *sgéalta* (*sgéal-t-a*), as in *scól-t-a* (sails); *ceol-t-a* (melodies); *neál-t-a* (clouds), where the *t* is what Bopp would term an inorganic addition to the base, but what Curtius would call a determinant. Another inexplicable *t* is found in some dialectal verbal forms: thus, *biamuis-t* (let us be), in S. Leinster and E. Munster (O'D. Gram. 169); *glanamuis-t* (let us cleanse), in Kilkenny (ib. 180); *glanfamuis-t*, *glanfahuis-t* (we would, you would, cleanse), Kilkenny (ib. 182). All through Ireland this *t* occurs (sometimes medialized) in the 1st and 2nd pers. plur. pres. act., and 1st pers. sing. fut. act., as *glanamai-d* (we cleanse); *glan-t-aidh* (ye cleanse); *glanfa-d* (I will cleanse). Cf. ar sein *bera-t-sa* einch do sgena [ib.], "on him I will take revenge (?) of daggers" (Rumann, Petrie, R. T.); compare also *tánaist-e* (second), O'D., Gram., 123, for Z.'s *tanise*. The so-called determinant is not used in the O. Ir. declension, but a *t* occurs in two or three conjugational forms. Thus, *guidmi-t*, Z. 143 (we pray); *logmai-t* (we forgive); *proimfini-t* (we shall prove); in perfects like *asrubar-t* (I said), *asrobar-t* (he said), and in the third pers. plur. of the secondary present, e. g., *domel-t-is* (they were

(nā), as in a verse in a poem on the characteristic virtues of the saints of Ireland (Rev. Dr. Kelly's "Calendar of Irish Saints") :—

Caras Seuthlín na secl nábinn (bendacht ar chách doroinne!)

Aindre fáilne uchtgela, etarru dogní oige.

Seuthlín of the sweet legends loved (a blessing on every one who hath done so!)

Maidens beautiful, white-bosomed, [and] among them preserved his chastity.

The long *ô* seems to indicate the loss of a consonant. 224. *Coreuir* (leg. *coreuir*? gl. purpura), from which it seems formed by changing the *p*'s into *c*'s (as in case, from pascha; ceugealais from pentecoste; cf. necht = neptis (W. nith, Skr. naptri, N. H. G. niftel); secht (ñ) = saptan; fescor = vespera = a Skr. divas-para, Bopp), and altering the declension. Perhaps, however, *coreuir* is not a foreign word. Z. 744, has *dub-chorcur*, gl. ferrugo, and compares the name of the Dalmatian island, *Kôpkoipa*, *Corycyra*. The Welsh is *porphor*. 225. *Cêir* (wax); W. *cygr* = cêra; but the Irish *cêir* seems an *i*-stem. The Cornish and Bret. are *coir*, *koar*. 226. *Glass* (gl. serra), a lock, manacle, occurs in the poem of Cormacán écces (ed. O'D.), v. 57 :—

Ocus ní thardal air glas

Na geimel aláinn amnas.

And there was not put upon him a manacle,

Nor polished tight fetter.

The dimin. *glasán* (gl. serrula) occurs in Z. 281.

227-231. *Roth* = Lat. *rôta* (a wheel); Z. 82, the *t* being aspirated between the *a*, and the *a* which originally ended the word. Under such circumstances in Welsh *t* always becomes *d*. We find, accordingly, that the Welsh for wheel is *rhod*; cf. Lith. ratas, O. H. G. rad. We may also compare Skr. ratha (waggon), Zend, rathaéstâ. 229. *Fochlaidh*, "a cave" in Cormac, occurs in the Irish Nennius, p. 116: int ochtmad ingnad, *fochlaid* fil i tír Guent ocus gaeth tribh ass (the eighth wonder, a cave which is in the land of G., and wind for ever [blowing] out of it). Cf. O. W. claud (fossa), Z. 622, W. goglawdd, Ir. cláidim (I dig), W. cloddiaw. 230. *Liter* (a letter) = Lat. littera. Double *t* becomes *th* in Welsh; we find, accordingly, *llythyr-en*. 231. *Sil-laidhi* (if I read the word rightly) seems a curious hybrid, consisting, as it does, of the first syllable of syllaba, plus an Irish termination. Cf. *siolla*, O'R.; W. *sill*. In Z. 968,

eating); *asber-t-is* (they were saying). The declensional *t* occurs frequently in the plurals of O. Welsh nouns, cf. *atin-et* [now *edned*], *bronnbreith-et* (volucres ventre variegatæ), *merch-et* (filiae, now *merched*). I do not find a *t* in the British conjugation, except in perfects act., like *a gant* (cecinit), *ae gwant* (feriit). In this *t* (= *dd*'), and in that of the corresponding Irish perfects, I am inclined to recognise the reduplicating root *dhā*.

968, the word is, as might be expected, sillab, fem.; sillaid occurs in Leab. Breace in the nom. pl. of sillad, Gael. *siolladh*.

232-236. *Lethenach* (gl. pagina, a page of a book); the gen. *lethinig* (leg. lethenig?) occurs in Harl. 1802, 13 a; line moite [O. Ir. m' aite] hí tus ind *lethinig* sea. Rob cenais dia for ammain maclissu, "a line of my tutor's [written by him] is at the beginning of this page. God be gentle to Maclissu's soul!" Is *lethenach* weakened from *lethanach*? 233. *Crupán na lám* (gl. sirogra, i. e. chiragra, *χεράγρα*, gout in the hand); *crupán* I have not met elsewhere. O'R. has *crúpadh* (contraction, Gael. *crupadh*); *crúpain* (I contract); *crupog* (a wrinkle), to which it seems allied. 234. *Esga* (gl. luna); in O. Ir. aescac, Z. 247; gen. ésci, Z. 1074, s. n. The adj. esca, which occurs in the Féire of Oengus, is glossed by cain no alaind no *lucida* in the Leabhar Breace copy of that (philologically) valuable composition. Note neph-éscide, unmoonlit (gl. σκοτομήνη), isin nep[h]-aescaidiu (gl. in σκοτομήνη), Z. 830. 235. *Medhal* (gl. pauca = paunch?) though the unaspirated *d* in O'R.'s *maodal*, "a belly, a paunch," is certainly correct. Gael. *meadhail* is "mirth," "joy." 236. *Blonac* (lard); cf. W. *blony* (lard, grease). Corn. *bloney*; gl. adeps.

237-241. *Monadh* (subsequently glossing momissma, i. e. νόμισμα, coin), seems here to mean a mint. In Gaelic *monadh* means a mountain; cf. W. mynydd, di-minid sursum, lit. ad montem, Z. 571, and also a heath. 238. *Farcán* (gl. comprisura), (leg. *farcán*?) is "a knot in wood," according to C.; O'R. has "*farcán*, s. m., a corn or welt on hands or feet." 239. *Cantair* (gl. troelia), "cantaoir, a press"—O'R.; "into which wood is put to be straightened," adds Mr. Curry. In Gaelic *farchan* is "a little mallet." 240. *Clíath fairsidh* (gl. eripica, a harrow); as to *clíath*, v. *supra*; *fairsidh* seems the gen. sing. of *fuirse*, harrowing, O'R. 241. *Sitheal* (gl. situla, bucket) is "a bowl, a cup," according to O'R.; W. hidl, a cullender?

242-246. *Taes* (= dough, Goth. daigs, N. H. G. teig?), W. *toes*. 243. *Mulcan* (gl. glassia, i. e., γαλάξια? a kind of milk-trumety) is O'R.'s *mulachán*; s. m., "a kind of soft cheese; cheese curds pressed, but not in a vat." Cf. Goth. miluks, Eng. milk, O. H. G. miluh, mulgere, muleere, ἀμέλω. 244. *Igha* (gl. prisura), perhaps O'R.'s *iódha*, "the cramp, rheumatism, any kind of pain;" "a stitch in the side," according to C. 245. *Cocan* (gl. pensa, a day's ration) is *cucan* (gl. penus, store of food, provisions) in Z. 80. This is a different word from *cucann*, gl. pistrinum, gl. coquina, gl. culina, Z. 740, though they come from the same root, viz., *CAK*, or *PAK*. Cf. O. W. coc, gl. pistior; Cornish *cog*, gl. coquus; whence *keghin*, (gl. coquina), Z. 1095, 1122; cf. Skr. pacāmi; Lat. coquo, coqu-in-o, and popina; Lithuanian kėpu; Gr. ἀρτοκόπος, ἀρτοκόπος (bread-baker), which last word Messrs. Liddell and Scott derive from ἄρτος and

and *κόπτω*. See Curtius, *Zeitschr.* iii. 403'. 246. *Lée* in *árain* (calculus in the kidney); as to *lée* *v. supra*; *árain*, abl. of *aru*; gl. *rien*, Z. 20; Welsh *aren*, perhaps connected with Lat. *rên*; *sed qu.* *Lapifulta* is, perhaps, a blunder for *lapillula*.

247-251. *Bancoig*, gl. *presena*. Both words obscure, and probably corrupt. Shall we read *banchoigle* and *proseada*, a prostitute? *Banchoigle* occurs in O'R., with the meanings, "a female companion, a cup gossip." *Banchoigreach* in Gaelic is "*mulier aliena*." 248. *Luch francach* (lit. French mouse) is certainly a rat (cf. Welsh *llygod ffrenig*, rats), but what is *rula*? With *luch* (O'R. s. f. a mouse), cf. W. *logod*, Z. 82, *llyg* (a field-mouse). 249. *Luch dall* (gl. *talpa*, a mole), lit. blind mouse; *dall* (blind), which glosses *cæcus*, *infra*, and occurs in composition with *súilech*, in *dallsúilech* (gl. *orbatus*), *infra*, is the Welsh *dall*, pl. *deillion*, Z. 296. 250. *Lucht* (gl. *lactura*), in O'R. *lud*, "milk;" Corn. *laith* (leg. *laith*); W. *llawth* = Lat. *lact* (*lac*, *lactis*) is, perhaps, as Bopp has suggested, an old passive participle formed by the Skr. suffix *ta²*. On this word, and on the interesting identification of Ir. *bliocht*, W. *blith*, with *γάλακτ* (*γακτοφάγος*, *γάργος*), where the Celtic *b* and the *γα* are the last remnant of the word for cow (Skr. *gav*, Ir. *bó*), see Grimm, *Gesch. d. d. Sprache*, II., p. 1000. 251. *Amusea* (gl. *amusea*) I cannot explain.

252-256. *Tál* (gl. *ascia*, *adze*), cf. Lat. *tálea* (a cutting for planting); inter-*taliare*, and the crowd of words connected therewith; Ital. *taglia*; Span. *tajo*; Fr. *taille*, *tailleur*; Engl. *tailor*, and fee *tail* (*feudum talliatum*); and M. H. G. *teller* (a plate), Diez, E. W. 339. 253. *Casnoidhi* (gl. *scindula*, *shingle*), leg. *casnaidhi*? is "chips, or shavings of wood," according to O'D. and C. The nom. sing. *casnaidh* is in O'R. 254. *Escar* (gl. *scupa*, i. e. *scopæ*, a besom?), probably from *es* (= Lat. *ex*), and the root *scar*, whence *etarscar-tha* (*separationis*), Z. 254-5. But *scupa* is probably a blunder for *stupa*, and we may compare the Gaelic *eascard*, or *ascart*, s. m. "tow," "coarse lint." 255. *Guirin* (gl. *pustula*), Gael. *guirean*, W. *goryn*, from *gur* (*pus*); Corn. v. *Nescoit*; W. *gor*; cf. French *gour-me*, and perhaps O. Norse *gor* (*dung*), *gor-m-r* (*slime*). 256. *Nus* (gl. *onesta*, i. e. *colostra*?) is, says O'D., the *beestings* or *new milk* of a cow after calving: "*nus* quasi *novus*," says Cormac; and though it is of

¹ Dr. Smith, in his *Latin Dictionary* (sub *v. coquo*), is wrong in including the English *bake* in this class of words. *Bake*, as Curtius points out, is the Greek *φώγειν*.

² This suffix (Lat. *-tus*, Gr. *τός*) is found (without addition) in Irish, not, as might be expected, in the part. perf. pass., but in the pret. pass. in *-d*, plur. *-tha* (Ebel. *Beitr.* i. 162). Ebel here speaks of *vocalic* verb-stems. The *tenuis* is preserved in the sing. of the pret. pass. of *consonantal* verb-stems. e. g. *roceit* (was sung) = *pra-can-ta*, *tairchet* (was prophesied), *ad-ra-nac-t* (was buried), &c. The termination of the part. perf. pass. O. Ir. *-the*, *te*, mod. Ir. *-tha*, *-ta*, really stands for *ta* + *ya* (see Ebel, *Beitr.* i. 162).

of course absurd to identify *nus* with *novus*, the word may really come from the root *nov*, which in Irish would lose the *v*. Gael. *nús, nós*, gen. sing. *núis*.

257-261. *Baineachlach* (gl. grimaga), a female servant, a she-post-boy! if O'R. be right in his explanation of *eachlach*. 258. *Meall* (gl. *picuta*, i. e. *picota*), a mound, hillock, a masc. a-stem, with which Glück, 138, has connected *Mellodunum* and *Mellosectum*. W. *moel* (a conical hill) is represented by the Mod. Ir. *maol*. 259. *Eás* (gl. *mustella*, weasel), a dimin. form in O'R., viz., *casóg*; another mod. word for this animal is *nas*, which is *nes* in Z. 60. 260. *Fidhchat* (gl. *muscipula*), literally wood-eat, a humorous word for a mouse-trap. 261. *Conero* (gl. *decipula*, a snare, a trap), "a wolf-trap," conjectures C., from *con*, base of *cu* (dog, a wolf is called *cu allaidh*), and *cro*, gl. *casula* (*supra*).

262-265. *Srathur* (gl. *sagena*, a fishing-net or seine), Gael. *srathair* (clitellæ). I suspect the scribe has blundered here, for *srathar* is certainly "a straddle," as O'R. explains the word; W. *ystrodyr*, f. from Med. Lat. *stratura*. It occurs (with its *s* aspirated by the nom. sing. of the fem. article) in the St. Gall Priscian, Z. 929:—

Gaib do chuil isin charcair:

Ni róis chlúim na colcaid:

Truag insin, a mail bachal,

Rot giuil ind *srathar* dodecaid.

Take thy corner in the dungeon:

Thou gettest neither down nor flockbed:

That wretched one! like a slave,

The miserable *srathar* sticks to thee.

This, however, does not enlighten us much as to its meaning. 263. *Carr* (gl. *biga*, a two-horsed chariot) has been noticed *supra*. 264. *Uchtach* (gl. *antela*), a poitrel, or breast ornament for horses, from *ucht*, breast (also the brow of a hill, as in *conrici lucht noinonne*, "to nine-oaks' hill," Book of Armagh, 17 a, 1), mod. gen. *ochta*, a masc. n-stem. The following is a paradigm of these stems:—

MASC. u-STEM.

Stem, bithu.

Sing.	Dual.	Plur.
N. bith	dá bith	betha
G. betha	dá betha	betha (n̄)
D. biuth	dib bethaib	bethaib (<i>for</i> bithuib)
Ac. bith (n̄)	dá bith	bithu
V. a bith	a dá bith	a bithu

In—265. *Tiarach* (gl. *postella*, i. e. *postilena* = W. *pystylwyn*), a erupper, may, I suspect, be found the *tiar* conjectured by Z. 567, as a designation for the western regio mundi. In Ireland the west is the back; the east, the front (*airthir a chinn*, in the front

front (east) of his head); the south is the right hand (des) (cf. Dekkhan, from the Skr. dakṣiṇa) the north, the left (tuath). In Kerry I have heard an English-speaking peasant talk of a tooth in the *wesht* side of his jaw, meaning the back part.

266-270. *Laithirt* (gl. capula, i. e. crapula, drunkenness, debauch, also the headache resulting therefrom) is pleasantly derived by Cormac from *laith* (ale), and *ort* (killed) thus: *Laithoirt* .i. laith ron *ort* .i. ol cormac, "laithoirt, that is, *laith*, which killed us, i. e. a drink of ale (*corm* dat. s. *cormaim* = W. *cwrw*, *κοῦρρα*, Dioscor., see Dief. Celt., i. 123). 267. *Cáer fínemnach* (gl. uva), literally bacca vitea: *cáer*, gl. bacea, Z. 37; W. *cair*: *fínemnach*, an adj. formed from *fínemain*, a vine, which is found in the Leabhar Breacc Sermon on S. Brigit, cited by Dr. Todd (Lib. Hymn. 65): Is aire sin isé á samail éir dúilib, eolum eter énaib, *fínemain* eter fedaib, grím uas renmaib. ("Hence it is that her type among created things is the Dove among birds, the Vine among trees, the Sun above the stars.") 268. *Lubra* (gl. lepra, leprosy), cf. W. *llyfrith*, "eruptive, pimples." 269. *Cnaimfiach no torpan* (gl. fragella, cornix *frugilega*?): *cnaimfiach* (which glosses eurellus, *infra*, No. 503) means, according to C., "the great eagle," and is also applied to a raven (*sic* O'R.); to a rook in Scotland. It is hard to say what the first element of the compound can be: if we read *cnáimfiach*, we might compare *cnám*, bone, a masc. i-stem, o *chnáim* gl. ex osse, Z. 1002, n. pl. in *chnamai*, Z. 237, acc. pl. *cnámi*, Z. 609, cf. *κνήμη*, and *fiach*, gl. corvus, Z. 1030; cf. N. H. G. weihe, O. H. G. wiho, wigo (milvum), unio (milvus). *Torpan* is a crab (cancer), according to C., Gael. *tarpan*. 270. *Cotan* (gl. parma, a small round shield) I have not met elsewhere.

271-275. *Nelladoracht* (gl. piromanzia, pyromantia?) is, according to C., "astrology," Gael. *neuladairacht*, from *neuladair* (astrologer). The first element of the word seems *néll*, a cloud. I know not if the Irish practised *νεφέλογμαντία*. 272. *Dornadóracht* (gl. ciromancia, leg. chiromachia, pugilism?), Gael. *dórnadairacht*, from *dornadóir* (a boxer): cf. *dorn*, W. *dorn* (fist, hand): whence *dornán*, *infra*: nom. *durni* (gl. ut me colaphizet), Z. 336. 273. *Clas gual* (gl. sturna?), "the place on which charcoal was made," C.; *clas* here seems = the W. *clas* (a space, region). Its usual meaning is "furrow," "trench." *Gual*, gen. sing. of *gual* = Eng. coal, W. glo. 274. *Sblinach*, gl. catapulta (if I read this rightly), seems connected with *splín*, "a sharp dart of the eye;" *splincín*, "one who gives a sharp glance out of the corner of his eye;" and *spline*, "a point of rock," "an overhanging cliff," O'D. 275. *Croicinn madra allaid* is "hide of a wolf," lit. "of a wild dog." What *edibulta* can be, or be put for, I cannot conjecture.

276-280. *Coinmír* (gl. offa), *conmír* in Z., *r. supra*, No. 156. 277. *Dabach* (gl. cuba, i. e. cavea), gen. *dabha*, *supra*, No. 158. 278. *Suiste* (flail), a lengthened form

of *suis* = fustis. *Calopeda* (if this be what the scribe's callidiba meant) seems a barbarous hybrid formed from *καλον* (wood), and *pes* (foot). 279. *Idh urchumail* (gl. trica, i. e. triæ, hindrances) is a spangling-chain: *idh*, a collar, chain; urchumail for érchumail, and this = *cumail* (holding), with the intensive particle *ér* = Gaulish *ver*, Lat. *per*, Gr. *περι*, prefixed. 280. *Cessacht* (gl. parvispendia, penuriousness). The adj. *cessachtach* occurs in S. Brogan's poem on Brigit:—

Ní pu for seotu santach; ernais cen neim, cen mathim:

Nir' bu chalad,¹ *cessachtach*: ní car in domuin cathim.

281–285. *Galar súla* (gl. obtolmia, i. e. ophthalmia), “disease of the eye;” *galar*, gen. *galair* in O. Ir., a neut. a-stem = W. *galar* (mourning, grief), *súla*, gen. sing. of *shil*, No. 425, *infra*. 282. *Cailleach ligrech* (gl. pupina) is nearly unintelligible to me; *cailleach*, anciently *caillech*, has the meanings of “old woman” and “nun:” in Gaelic, *ligrech* is “sly,” *ligheach*, “flooded.” 283. *Cochtair* (gl. coquina = cuisine), *vide supra*, No. 245. 284. *Tarrach* (gl. babana); of these two words I can make nothing as they stand. May we read *torrach* (pregnant), and *babána*, an Hiberno-Latin fem. subst. formed from *babán* (baby), and meaning a pregnant woman? In Gaelic *tarrach* is “the belly-thong of a pack-saddle, a girth.” 285. *Coisreagad* (gl. creatura, i. e. the consecrated wafer?); for *coisegrad* = consecrata: the *n* being lost before *s* as in *mís* = mensis, *eis* = census, *mias* = mensa, &c.

286–298. *Arán* [leg. arán] *geal* (gl. placenta, a cake), “white bread.” 287. *Baintigerna* (gl. dominabus). Here, and in the following twelve articles, the Latin words are in the dat. or abl. pl., the Irish being in the nom. sing. In *baintigerna* (lit. female-lord), note first the non-aspiration of the *t*, though originally between vowels, the Irish phonetic laws not admitting the combination *nth* (cf. *banterismid*, gl. obstetrix, Z. 820; *o chaintaidliuch*, gl. satisfactione, Z. 826, and verbs in the 3rd sing. pres. pass., such as *frisduntar*, gl. obstruitur, Z. 464); secondly, the change of the O. Ir. final *e* (= *ia*) to *a*; thirdly, the change of the *a* of *ban* to *ai*, which is owing to the influence of the vowel in the following syllable, viz., *i*, which has the power of changing a preceding *a* into *ai*; so *e* changes a preceding *a* to *i* (*ai*); but *o* causes no vowel-change. See Ebel, Beitr. 288. *Ainim*, in Z. *anim* (Corn. enef; Armor. éné) = anima, and declined like a fem. â-stem², but also declined as a stem in *n*³ (= a Latin animo, -onis, if there were such a word), which curious fact Ebel (Zeits. vi. 213) was the first to notice. 289. *Baindea in toraid* (goddess of the fruit, Pomona? or growth, Ceres?); *baindea*,
bandea

¹ = Goth. *hardus*, Eng. *hard*.

² Gen. *anme*, dat. *anim*; cf. *anam-chairtea*, gl. doctores, lit. soul-friends, Z. 10 (= *anamacarant-i-ans*).

³ Dat. sing. *anmin*, acc. *anmin(ū)*, pl. *anmin*, *anman(ū)*, *anmanaib*.

bandea, Z. 279 (not bandia); where the *ban* seems superfluous, as *dea* = δῆνᾶ = Lat. *dea*; *toraid*, gen. s. of *torad*; dat. *torud* (fructui), Z. 231; n. pl. *toirthe*, O'D. 88, for *tortha*, whence it would seem to be a neut. a-stem. Ebel (Beitr. 428) would connect this word with the root *rad*; but consider the *t* in *toirthe* and in the adj. *toirthech* (fruitful), which occurs in Z. 778. 290, 291. *Ingen* (filia, nata), a daughter, girl; now *inghean*, Gael. *nighen*, which Bopp and Pietet, I venture to think, erroneously, have compared with the Skr. *angamā*, is literally, I suspect, "one who does not bring forth," from the neg. particle *in* (Z. 829), and the root *GAN*¹ (Skr. *jan*), to produce. Cf. the word *ingenas* in the following gloss (Z. 492), *ma eterrosera fri a fer, ni teit co fer nãile*, act bed *ingenas*, which I render literally thus, "if she have separated from her husband, let her not go to another husband, but let there be not-bringing forth"—impartitudo, impartura, if I may coin a Latin word. Z. translates *bed ingenas* by *sit innupta*, obviously taking *ingenas* for an adj., or a concrete subst.; but the termination *-as* is only, so far as I know, used to form abstract substantives; see Z. 759 (*curchas*, gl. *arundo*, has yet to be explained). *Ingen* may, however, be for *andegena* (*adgnata*), cf. *Cintugena*.

292-295. *Banchara*, a female friend; *cara* = W. *carant*, pl. *ceraint* (O. Ir. gen. *carat* = *carantas*, as Skr. *bharatas* = φέρωντος²), is a stem in *ant*, like *náma* (*hater*, enemy), gen. *námat* (= *na* + *amantas*); *fiadu* (*God*); *dínn* (*cwe-lamb*); *bráge*, throat (= Welsh *brenant*, windpipe); *lóche* (*lightning*); *Nuada* (a man's name); *Brega* (?) plur. *Bpéarates* (= in the Irish of Z.'s glosses, *Bregait*, Skr. *bṛhantas*), an Irish clan mentioned by Ptolemy. This class of nouns represents the Gr. participles in *ωντος*. *Cara* was thus declined in O. Ir. :—

MASC. *ant*-STEM.

Stem, carat from *carant*.

Sing.	Dual.	Plur.
N. <i>cara</i>	(Not yet observed)	<i>carait</i>
G. <i>carat</i>		<i>carat (n)</i>
D. <i>carait</i>		<i>cairtib</i>
A. <i>carait (n)</i>		<i>cairtea</i>
V. <i>a chara</i>		<i>a chairtea</i>

294. *Láir*

¹ The root *GAN*, when it means to be born, reduplicates in Irish (cf. *no gigned*, gl. *naseebatur*, Z. 417), as well as when it means to produce (*nís gignetar tola*, Oíngus, Félire).

² The loss of the *n* before *t* in Irish is, however, purely the result of a phonetic law; the same loss in the Skr. gen. *bharatas*, and in the other weak cases, is the consequence of what may be called the *dynamics* of the language.

294. *Láir* (a mare); gen. *lárach* (declined like *cathir*, *supra*, No. 13). 295. *Múl* (afterwards glossing *múlus*, W. *mul*, N. H. G. *maul*); cognate with Lat. *múla*, a she-mule. The adj. *múlda*, gl. *mulionieus*, is in Z. 30, where also are quoted the O. British name *Epomulus* = *equomulus*, and *múlu*, the O. Ir. acc. pl. of *múl* = *mulus*.

296-301. *Assal*, glossing, *infra*, *asinus* (W. *asyn*, he-ass; *asen*, a she-ass), I cannot believe to be a Celtic word. The vowel-flanked *s* would have been lost in Irish. *Assal* (O'R. *asal*) I believe to stand for *asan*, and to have been taken from the Lat. *asinus*: cf. Gaul. Ep-*asn*-actus, Gr. *ōvos* for *ōaros*, Goth. *asilus*, O. H. G. *esil*, Lith. *asilas*. 297. *Sogh allaid*, she-wolf, lit. a wild bitch; as *en allaid*, lit. wild dog, is *lupus* (v. *infra*); *sogh*, also *sagh*, *saidh*, *saith*, O'R., Gael. *saigh*. Hence *saighin*, "a little bitch," O'R.; *saigir*, "a bitch's heat," O'D. 298. *Caise* = *pascha*, from which it is taken. Note, however, that it has become a fem. i-stem. In the O. Ir. the nom. is *case*, which is declined like a e-stem; gen. *case* = *caseas*; dat. *caise* = *casei*; acc. *caise* (*ū*) = *casein* (or *-en*?). So—299. *Máinn* (*manna*) is *mann* in Z. 593; *ní pu imdu do* (leg. *dó*) in *mann* *eid trén* or *teemallad*: "non fuit abundantius ei *manna* quamvis sollerti in collectione;" whence it appears that the word was either masc. or fem., which is curious, as the O. Ir. foreign-words generally follow the gender of the original vocables. 300. *Bóshuaiged* (gl. *mammona*, riches), leg. *bóshuaiged*, a deriv. from *bóshuag*, "cow-host;" cf. Goth. *faihluthraihlus* (*μῆμνῆνᾱς*), originally "cattle-throng," "fee-throng," v. *infra*, No. 1003. 301. *Subachus* (gl. all. a, leg. *alacerimonia*?), glossed by *ketitia*, Corm., and *ilaritas* (*sic*) in Egerton, 88, fo. 70: from *subaich* (cheerful), opposed to *dubach* (v. *supra*, No. 85).

302-304. *Amadán* (gl. *idiota*, here a fool, idiot, *omadhaun*), which Pictet (*Zeits.* v. 325) rightly connects with Skr. *a-mati*, stupidity—*mati* is understanding—and Lat. *amens*. The root is *MAN* (think), whence Skr. *manu*, Eng. *MAN*, quasi thinker. 303. *Deorad* (gl. *advena*, a stranger, alien = the Scottish name *Dewar*, Gael. *deòradh*) also means a pilgrim, an exile, a stranger settling in an Irish chieftain's territory. See a valuable note by Dr. Reeves (*Vita Col.*, 366), and one by O'D. (*Battle of Magh Rath*, p. 163), in which page the nom. pl. *deoraid* occurs. 304. *Urraidh* (gl. *indigena*), a native, also meant "a solvent yeoman," C.

305-310. *Eiríonach* (gl. *Hibernigena*), from the old name of this island, which is declined in the Book of Leinster and Lib. Hymn. nom. *bérinn* (*Maclmura Othna's* poem) dat. *dond erinn*, gen. and acc. *hérenn* (see *Fiacce's Hymn*, vv. 7, 8, 10, and the *orthain* at the end, and the quatrain from *Marianus Scotus*, Z. 944). The origin of this name, notwithstanding the labours of Z. (G. C. 67) and Pictet (*Beitr.* 87), still remains obscure. One of Z.'s ideas is, that it is compounded of the intensive *ér* and *rind* (a star),

(a star), which he thinks may also have signified an island, "quasi signum maris." Another conjecture of his is, that *érrend* is for *iar-rend* ("insula occidentis"). There are three objections to these theories: 1°, as Pictet observes, we never find the *r* doubled; 2°, the gen. of *rind* is *renda*, but the gen. of *hérinn* is *hérenn*; 3°, *rind* never means an island, though it certainly has the meanings of "star," "headland," and "point." Pictet, citing the Teutonic names for the Irish—Norse *írar* (Irishmen), Anglo-Sax. *ira*, *ire* (Irishman), asserts that *Eirinn* is derived "ohne zweifel aus dem ältesten volknamen der Iren, der etwa Er oder Eir gelautet haben muss." The following theory has been suggested to me: *Hérinn*, which certainly is a stem in *nn*, *iver-inn* being the base in the nom. gen. and dat., *iver-ann* in the acc., represents a petrified *AVARASMA* (cf. Skr. *avara*, posterior, western, declined with the pronominal -*sma*, Ir. *iar*, after, *aniar* "in the west," Pictet, *Beitr.* i. 89). By weakening the vowels¹, dropping the final *a*, and changing *m* into *n* (cf. *sni*, "we," ex *asm*) we obtain *ivarissn*. From *ivarissn* *hérinn* may have arisen, by the assimilation of the *s* (cf. *immun* = Skr. *abhyaśmán* = N. H. G. *um* uns) the passage of *r* into a spiritus asper, the shifting of this breathing, and the drawing together of the *i-a* thus produced (cf. *erthuaiscertach* (gl. *euroaquilo*, Book of Armagh, 188, *b.* 2) — *iarthuaiscerddach* (gl. *etesiarum*, Z. 777); *naucirehinniuch* = *naui-airchinniuch*):—

Nom. Sing. *hérinn* = *hiarinn* = *iharinn* = *ivarinn*,

G. *hérenn* = *hiarinn-as* = *ivarinn-as*

D. and Loc. *hérinn* = *hiarinn-i* = *ivarinn-i*

A. *hérenn* = *hiarann-en* (-in ?) = *ivarannen* (-in ?)².

311-314. The only words here calling for remark are—311. *Oilithrech* (gl. *romipeta*, i. e. Rome-seeker), "a pilgrim" in O. Ir., *alither*, *ailither*, and—314. *Comaightech* (gl. *alienigena*, foreigner), now written *coimhtheach*, Gael. *coimheach*.

315-325. *Dithrebach*

¹ Cf. Ptolemy's *Iver-n-ioi*, *Iver-n-is*, *Iver-n-ia* (*Ἰουερνία*), and the W. Ewyrdonic (*hibernicus*, "west-manish"), Z. 814. But for these forms with *v*, *Hérinn* might be connected with Skr. *apara*.

² The most unfortunate circumstance in the investigations respecting the etymology of "*Hérinn*" is, that Prof. Pictet, to whom Celtic philology is much indebted, should have been deluded by our wretched O'Reilly, who actually has the following:—"Ibh, s. a country, a tribe of people."

Will it be believed that this *ibh* is nothing but the mutilated dat. plural of the Mod. Ir. *ó* or *ua* (grandson, descendant, in O. Ir. *haue*, Z. 1029, *hoa*, Fiacc, v. 2, nom. pl. *háui*, Z. 39, dat. pl. *auib*, *ibid.*)? See O'D. Gr. 108. Irish districts were often called after the tribe that possessed them: thus, *la auu censelich*, in the Book of Armagh (literally *apud nepotes Censalaci*), is correctly translated by O'D. (Gr. 436) "in Hy-Kinsellagh;" *auu* (leg. *háuu*) is here the accus. pl. Dat. pl.: *mac ind* [*f*] *irlana do íb Birnn*, i. e.

315-325. *Dithrebach* (hermit), *supra*, dithrubach; cf. W. didryfwr from dithrab, "a desert," = di-trab: cf. A(d)trebates (possessores), from trab = W. treb (vicus), Lat. tribus, Goth. thaurp, Eng. thorp, N. H. G. dort (Ebel, Zeits., vi. 422). *Marbtach* (slayer), in the following compounds, is from marb, "dead," = martva = Lat. mortuus? root MAR. Skr. mr̥. 320. *Siurmarbtach* (gl. sororicide), "sister-slayer:" siur = W. chwær, chwïawr = svasâr, N. H. G. schwester, occurs in Z. in the dimin. siurnat, gl. sororeula, p. 282, acc. sing.: conuargalb focetoir in *siuir*, "he straightway lifted up the sister" (Trip. Life of Patrick). A second form, sethair (?), occurs in sethar-oirenid (gl. sororicide), Z. 767: a third form, pethair (?)—the Gaelic *piuthair*—in the Táin bó Cuailgne (Leb. na huidre); mac dechtere do *phethar*-su; and a fourth form, fiar, fiur (Lib. Hymn. ed. Todd, p. 72), acc. sing. in the Trip. Life of Patrick: roboi bara do patrice fri *fiuir* (lit. fuit ira Patricio contra sororem). 322. *Clíamhuin*, gen. *clémhna*, "son-in-law," in the plur. commonly signifies, in the Highlands, "any near relations by marriage." 324. *Tribus* (gl. braccæ), = W. trws, trows-ers.

326-330. *Cealy* (gl. insidiæ, *infra*, gl. dolus); cf. W. cele (trick). 326. Nubtic. *baindi. cich*, is very obscure; bainne cich would be "breast-milk" (bainne, a drop); but this hardly agrees with nubtic, which can scarcely be for anything but nuptiæ. Dare we read *banais caich* nuptiæ ejusvis—*banais*, a deriv. from *ban*, as to which *vide supra*, and *caich*, the gen. sing. m. of *cach*? 327. *Mórmargad* (gl. nundinæ, market-day), great-market, margad, Corn. marhaz, is perhaps not derived from Engl. market (mercatus). 328. *Fergach*, leg. fergacht (gl. rixæ, quarrels), Gael. *feargachd*. Fergach is "angry," in Z., fereach for fergach, from ferg, anger, s. f., which Z. 71, compares with O. W. guerg, gl. efficax, and Gaulish Vergobretus, and Glück and Ebel (Beitr., i. 160) with Gr. *Ἐργον, Εργή*. Hence fairge, foirge, "the sea," *Ὀὐεργίονιος* (Vergivios) *ᾠκεαρὸς*, Ptol., and perhaps W. gweilgi (torrent, ocean). 329. *Inada* (gl. tube), and—330. *Athlfiana* (gl. atene), are obscure to me. Perhaps we should read

Athenæ

("Son of the poet of Hy B." as Gilla mac Liacc is called in Harl. 1802, last page), literally "of the descendants of B." And yet the Professor compares with this fragment of the termination of a fragment (ib = háuib = áyavábo? Cf. Vedic áyu proles, Dr. Siegfried), the non-existing Skr. root ibh, ibha (elephant) *ibh*, *ἰβος*, and placing it before an imaginary "ema," soberly sets down "ibherna das land der Ernen oder Iren, oder vielleicht ibh-erin, mit hinzugesetzter griechisch-lateinischer endung," Beitr. i. 89). I cannot believe that the *h* which occurs in our MSS. so constantly at the beginning of Héirinn, háne (grandson), huile (all), huáir (hour), huasal (high, *ὕψηλος*), &c., is merely a freak of the scribe's. In Héirinn I am inclined, as above suggested, to attribute its presence to a shifting of the spiritus asper into which *r* has passed. Cf. in Greek *ἱππος* for *ἱκφος*, Skr. *açvas*. A similar displacement has been remarked by Dr. Siegfried ("of iron"), *infra*, where the *h* has arisen from a vowel-flanked *s*. So, as Kuhn remarks, *ἱερός* = Ved. *ishirá*.

Athenae for atene; if so, the glossarist absurdly meant to derive the city-name from áth fiana, "champion's ford."

331-364. *Dorchadus* (gl. tenebrae, gl. latebrae): dorchae, obscurus (Z. praef. xv., 84); na dorché (tenebrae), Z. 237; cf. sorcha, "bright" (so-r'eh-a), Skr. r. ruch, and *v. supra*, No. 85. 333. *Inmasa* (gl. divitiae), pl. of inmas, O'R.'s *ionmas*, *ionmus*, "treasure, riches." 337. *Néil* for nehl = neblas?), "a cloud," hod. *neul*, W. nífwl. níwl, N. H. G. nebel, Lat. nebula, *vep'ly*. 338. *Scola*, "schools," from schōla: gen. sing. in Colmán's Hymn, v. 40 (Lib. Hymn., 5 b):—

Robet maccáin¹ latha dó itimelmairt nasenlese!

May the little children of God's kingdom be around this school!

339. *Bagair* (gl. minae), n. sing. *bagar*, "threat," O'R.; dare we compare W. bwgwth, bygyliath (minatio), O. W. bicoled, recordia, Z. 802? 342. *Aengus* (Oingus, Book of Armagh, 13, b. 1, 19, a. 1, 19, a. 2), gen. Oingusso, *ib.* 18 b. 2, oingos, leg. Oingosso, *ibid.*, a masc. u-stem, like Doilgus, gen. Doilgusso, Z. 18; Fergus, gen. Fergusso, Book of Armagh, 15, a. 2, fergusso, *ib.* 16 b. 2 (= W. Gwrwt?, Muirgus, Congus, Uarghus, and other nouns in -gus, = gustu? as Dr. Siegfried suggests to me². 345. *Gilla na naom*, "servant of the saints;" *naom* in O. Ir. is nóib, an adjectival a-stem. 353. *An gaeth áthaidh* (gl. Boreas), "the wind from the north," Gael. *gaeth á tuath*; *an gaeth*, O. Ir. in gáith (Z. 929), a (from) O. Ir. á; *túaidh*, cf. antúaid, "in the north;" aníartúaid, "in the north-west;" anírtúaid, "in the north-east;" fa dess no fa thuath, "to the right or the left," Z. 566. 354. *Prímaidhecht* (gl. anchises), inexplicable by me: prímaidecht would be "prime-tutorship," *vide* oide, oite, *supra*.

365-389. *Magister*, W. meistyr, Corn. maister, all, of course, from the Lat. magister: O. Ir. acc. pl. magistrui, Z. 615. 366. *Brithem* (gl. arbiter), Z.'s brithem iudex, a masc. u-stem, gen. brithemon, in a mutilated gloss preserved in the Book of Armagh, 187 b, 1, viz., snide bri[th]emon, gl. tribunal: dat. s. brithemain, Z. 269; cf. breth iudicium, and the Gaulish Vergobretus (iudicium exequens). A sister-form is found in

¹ MS. maccan.

² Dr. Reeves has favoured me with a list of names in -gus, which he has collected from the Annals, Calendars, and Pedigrees. From this I select the following, in hopes that some may be identified with Gaulish or Cymric names: Alldghus, Artgus, Baethghus, Cuangus, Doedghus, Donnghus or Dongus, Eachtghus, Faclgus, Fiangus, Fianngus, Flathgus, Lergus, Miodghus, Nialgus, Saergus, Snedgus. If Dr. Siegfried's conjecture be established, we have here the Celtic representative of the Skr. r. jush, γέω, Lat. gustus, Eng. choose, Goth. kusan. Cf. láinteoh a des, díglach a *gas*, Seirgl. Conc. *Atlantis* ii. p. 382.

in O. Ir. bráth, O. W. braut, an u-stem, and is contained in the Gaulish *Bratuspantium*. Cf. A. S. braðcan (sententiam dicere). 367. *Sagart* (gl. presbyter), from sacerdos. 368. *Timthirigh* (gl. minister), leg. *timthiridh*? and cf. timthir-thid, servus, Z. 256; timthir-echt servitium, Z. 237; gl. ministratio, *infra*. 369. *Gabann* (gl. faber); cf. the Gaulish man's-name Gobannitius, Bret. Corn., and W. gof, all perhaps etymologically connected with fab-er; O. Ir. nom. goba, gen. gobann. Patrick invokes divers virtues fri brichta ban ocus *gobann* [MS. goband] ocus druad (against the incantations of women, and smiths, and druids). 370. *Macam* (gl. puer), a deriv. from mac, as to which *vide supra*. 371. *Leabar* (gl. liber, "a book"), W. llyfyr, Corn. liner, is here apparently spelt according to "leathan re leathan," but the vowel-change in the penult is either owing to *umlaut* or assimilation; in O. Ir. either lebar or libur, a masc. u-stem. A Mid. Ir. gen. sing. occurs in a gloss on a *folaire* (leg. a pholaire), H. 3, 18, p. 523, viz., ainm dō teig *liubair*, "a name for a book-satchel," where, by the way, note *téig*, dat. sing. of *tiuch* (gl. pera, *supra*, No. 41), a fem. ā-stem, obviously from thēca, *θῆκα*. A dimin. of lebar occurs in a quatrain which the scribe of the St. Gall Priscian seems to have extemporized while producing his invaluable MS. (see Z. 929):—

Dom'farcái fidbaide ¹ féi,	The grove makes a festival for me.
Fom'chainí fóid hún lúath, nad céi—	A blackbird's swift lay sings to me—I will not hide it—
Uas mo <i>lebráin</i> indlínech	Over my many-lined booklet
Fom'chainí trírech inna úén.	A trilling (?) of the birds sings to me.

372. *Gabhar*, gabor, gl. caper, Z. 744, W. gafr (pl. geifr), a masc. a-stem, irregularly – Lat. caper. (I say irregularly, because the Lat. and Gr. tenues (*c, t, κ, τ*) are, as a rule, represented by the same letters in Irish: so the Lat. and Greek medials (*d, g, b, ζ, γ, β*) by Irish medials, which last (as in Gothic, Slavonic, and Lithuanian) regularly represent the aspirates: *b = φ, Lat. f, d = θ, g = χ, Lat. h*.) But by Benary's important law, the Lat. cap-er might be regarded as arising from a r. GAER, and thereby the Celtic form with two medials would become intelligible; cf. Gaulish Gabromagus (goat-field), O. Brit. Gabrosentum (goat's-path), Glück, 43. 373. *Torc* (gl. aper), acc. sing. torce, Book of Armagh, 18 b, 1, hence torede, gl. aprinus, Z. 85. *Torc* = W. twrch, Bret. toure'h, "a hog," Corn. toreh, gl. magalis. 374. *Partan* (gl. cancer, "a crab"), etymologically inexplicable by me. The W. is crane = cancer? 375. *Dobhran* (gl. fiber), masc. a-stem, is now an "otter" (*ὄνυς*), not a "beaver,"

¹ Cf. Leab. Breace, 121 aa, cited O'D., Gr. 370: is liriú feoir no fóit *fidbuid* illratha in marbnuda noibsea; literally, 'Tis more numerous than grass or a grove's hair, the many-blessings of this holy elegy (marbnud = W. marwnad).

ver," from *dobar* (water), which Pictet compares with *dabhra*, said to be Skr. for "ocean." The W. for "otter" is *dufigi*, i. e. *dufr* + *ci*, "water-dog;" cf. W. river-name, *Camdubr*, and the Gaulish *Verno-dubrum*, *Dubra*, *Dubris*. 376. *Labar no slinncriadh* (gl. linter), "an ewer (?) or a clay-tile." 378. *Companach* (gl. *soces*, i. e. *socer*, *socius*?), formed from Lat. *compaganus*, the *g* being lost between vowels, as *always* in W., and sometimes in O. Ir. (*vide infra*, 550). 380. *Socruidhe* (*pulcher*), i. e. *ἐμροφός*: *cruidhe* from *cruth* (forma), an u-stem: gunated gen. sing. in O. Ir. *crotha* = *crutavas*, non-gunated, *erutto* = *erutvas*. 381. *Dubh* (gl. *niger*) *dub* in Z., is in W. and Bret. *du*, Corn. gl. *duv*; cf. the river-name *Dubis*; and perhaps Lat. *fuscus* (blackish), for *fubiscus*? Engl. *dusk*? *Dub* also meant ink: is *tana an dub*, "thin is the ink" (Z. praef. xv.): cf. Danish *black*. 382. *Leise* (gl. *piger*), n. pl. m. *neb-leisee*, gl. *non pigri*, Z. 830; *vide leise*, O'R., W. *lêsg*, Lat. *laxus*? 383. *Truagh* (gl. *macer*), = *tróg*, "miser," Z. 28; *trogán* (gl. *misellus*), better spelt in the Book of Armagh, 38, a. 1, *trógán*, a marg. gloss on "Judas scariothis," W. *truam*. 384. *Gruanda* (gl. *acer*) cf. W. *grwn*?, "surly, sour," O'R. 385. *Agarb* = *acerbus*, as *sagart*, O. Ir. *sacart* = *sacerdos*, which shows that the Lat. *c* before *e* was pronounced like *k* by the Irish. 386. *Deas* (gl. *dexter*), O. Ir. *des*, = W. *dehen*, Corn. *dyghow*, *dex-ter*, *δεξιός*, Skr. *dakshina*; cf. the Gaul goddess-name, *Dexsiva*, *Dexivia*. 387. *Cle* (gl. *sinister*), leg. *clé*, is obviously a mutilation of a *cladh*, W. *cledd*, Bret. *kleiz*, which Dieffenbach and J. Grimm have compared with Goth. *hleī-duma* (-*duma* = -*timu*, in Lat. *dextimus*). A sister-form *clí* occurs in the dat. sing. for *laim chlí* (gl. a *sinistris*), Z. 67; *duchli* (gl. *ad sinistram*), Book of Armagh, 184, b. This comes close to Goth. *hleī*, and also to Skr. *ḥri*, which Bopp equates with *hleī* ("Vergl. Gramm." ii. 30, 2te Aufl.). "Wenn ich recht habe," says the Master, "den goth. primitivstamm *hleī* auf das Skr. *ḥri* = *krī*, glück zurückzuführen, mit der äusserst gewöhnlichen vertauschung des *r* mit *l*, so sehen wir in der gothischen benennung des linken einen euphemismus, gleich dem worauf die griechischen ausdrücke *ὑπιστερός* und *ἐνέριμος* sich stützen." 389. *Adh allaidh* (gl. *onager*), leg. *agh allaidh*: *agh*, "a beast of the cow-kind," O'R., gen. *aighe*, masc. and fem.: in Gael. "a hind," "a heifer," "often applied to cattle two years old, without regard to gender." If *gh* here stands for *ch*, we may compare *agh* with Skr. *paçu*, *pecus*, Goth. *faihu*.

390-394. *Ferand* (gl. *ager*), glosses *iathmaige* in the *orthain* after Fiace's Hymn; *feram*, which Dr. Reeves (Vit. Col., 449) explains as "jurisdiction of a monastic order," is perhaps the same word: *induxit niuem supra totum agrum pertingentem feram*, Book of Armagh, 5 a. 2; cf. W. *grwn*, pl. *gryniau*, "a ridge, a lay, or land in a field." 391. *Sndmach* (gl. *suber*, "the cork-tree"), something, apparently, that swims

swims or floats; cf. Skr. snâ, W. nawf. Odran is called abb sâcer *snâmach*, "a noble, swimming abbot," by Oingus, Féil., Oct. 27. 392. *Mayisder aimfesach*, "an ignorant master;" aimfesach from the neg. prefix am (Skr. sâmî, ἡμι, semi?), and the root fis, the connexion of which with fid, Skr. vid, Fcê, wit, seems to rest on a desiderative formation. Only a gunated base vivarts would explain O. Ir. forms like fésur, fiasur (scio), fiastar (scit), fésid (scitis), fiasmais (sciebamus), fiastais (sciebant); and perhaps we should read aimfesach. 393. *Eslán* (leg. esslân), from es = Gaul. ex, W. eh and slân, with which W. llawen may be identified, if we assume the existence of an original slavana. 394. *Maeth* (gl. tenor, i. e. tener), irregularly = W. mwyth; compar. moithiu, gl. molliorem, Z. 283.

395-409. *Fer* (= vira-s, a masc. a-stem) = Lat. vir, Goth. vair, Lith. vyras, Skr. vara. 397. *Fer elh* seems to mean not levir (husband's brother), but a left-handed man (*supra*, No. 387), as if levir (for dêvir = εαθήρ, Skr. dêvara) were a compound of lævus and vir. 398-401. *Deise*, *trír*, *cethrair*, *cuigir*, respectively the genitives sing. of dias (fem.), triur, cethrar (dunaib chethrairib, gl. quaternionibus, Book of Armagh, 178 b. 2), cuigur, O. Ir. cóicúr (which respectively mean a combination of 2, of 3, of 4, of 5 persons); four of those numeral substantives which form so remarkable a feature in Irish. O'D. and Z. suggest that the numeral substantives in -r are compounded with fer. If so, the original *a* is preserved unweakened in nonbar (a combination of 9 persons), Corm. v. Nôs = Skr. navanvara-m, hod. *noubhar*, and in deichenbar, a combination of 10 persons, (gen. sing. deichenboir occurs in one of the inscriptions copied by my revered friend Dr. Petrie) now *deichneubhar*. Others, I may observe, compare fer, &c., with Skr. vira (hero), *sed qu.* on account of the long *i*. 402. *Sathach* (gl. satur). 403. *Lethsathach* (gl. semisatur); cf. Lat. sat-is. 404. *Tigerne*, *dia* (O. W. duw, Corn. duy), *anum* (anam) *mae* (O. W. map, Corn. mab), *sacr* (sóir), have been already considered. *Libertus* is glossed by sóirmug, i. e. free servant, in Z. 825.

410-418. *Bachlach* (gl. famulus, a slave) is "a herdsman, a rustic," according to O'R. 411. *Milchú* (gl. malosus, i. e. molossus, i. e. κύων Μολοστικός, a wolf-dog, gutter in the Cornish Vocab.) is explained "greyhound" by O'R., who spells the word *molochu*; plur. milehoín occurs in Lebar na Cert, 252, W. milgi, pl. milgwn. 412. *Bachlach breallán* (gl. bufulus) is obviously a term of great reproach; but what breallán is exactly, I know not; "a lubberly fellow with a hanging under-lip," says C.; perhaps it is connected in meaning with spado; cf. *breallach*, gl. spadosus, *infra*, *breall*, "foreskin," l. w. 418. *Mathghamain* (a bear), of uncertain derivation.

419-423. *Senathair* (gl. avus, grandfather), literally "old-father," *v. supra*, No. 13. 420. *A athair sin* (gl. proavus, great-grandfather), "his father," i. e. the father of the

avus;

avus: so the same words at No. 421 mean the father of the *proavus*. *A*, O. Ir. *á* (the gen. sing. of the masc., and neut. pronoun of the 3rd pers. sing.) aspirates, must, therefore, have ended in a vowel, and has long since been identified by Bopp with Skr. *asya*. As to *sin* (for O. Ir. *som*, *sem*, Mid. Ir. *siun*, now *sean*, *san*), it is here placed as an emphasizing particle. The O. Ir. *som* has been compared by Bopp and Pietet with Skr. *svayam*; and their view is confirmed by the fact that the *s* in *som* is unaspirable (cf. *dossom*, ci, Z. 334), and must, therefore, represent a combination of consonants. *Tuatu* (gl. *laicus*); cf. *TOVTIOVS* in what, up to the recent appearance of M. de Belloguet's work, was presumed to be the oldest monument of the Celtic language, the Gaulish inscription, found at Vaison (Département Drôme):—*CEFOMAPOC OYIA AONEOC TOOYTIOYC NAMAYCATIC ElwPOY BHAIHCAMI COCIN NEMITON*, which Dr. Siegfried has thus translated:—"Segomaros Villoneos, a citizen of Nemausus (Nîmes), dedicated (?) this temple to Belesama"¹. Cf. also *Toutio-rix* (a Gaulish name for Apollo) from *tuath* (people), O. Brit. *tût*, Z. 39, now *fud*, a widely scattered word. Oscan *toyto*, Umbrian *futa*, *tota* (urbs), Goth. *thiuda*, O. H. G. *diota*, Lith. *Tauta* (Germany), all from the root *tu* (to grow, to be strong), as Aufrecht and Kirchhoff, Grimm and Kuhn have shown. 424. *Lóegh* (gl. *vitulus*, calf) = W. *llo*, pl. *lloi*, Corn. *loch*, Bret. *lue*; cf. *uenierunt ad fontem luigles in scotica nobiseum vitulus ciuitatum*, Book of Armagh, 10 *b*, 1, and perhaps the man's-name, *Loignire*, *ib.*, 7 *a*, 1 (but see Z. 126). The nom. and gen. sing. occur in Brogan's poem on Brigit, l. 52:—

In *loeg* lia clam i carput, in bó indiaid ind *loig*.

The calf with her leper in the chariot, the cow behind the calf.

425-428. *Súil* (gl. *oculus*), "eye," frequent in Z. It is also found in the Book of Armagh, 219, *b*, 1, where a grotesque profile occurs, opposite to which is written: [f]éccid in[s]róin *súil* bél, "behold ye the nose, eye, mouth." *Súil* is a fem. i-stem: its etymology is obscure to me. 426. *Lethcacch* (leg. *lethheacch*, gl. *monoculus*, "blind of an eye"): here, if *cacch* be not a foreign-word (Corn. *cuic*, gl. *luscus*), we have a trace in Irish of *aksha*, *oculus*, *auge*, *eye*, &c., for *cacch* is = Lat. *cæcu*-s = *cá*-icu-s, Skr. *ká*-aksha (Pott, E. F. i. 126, Benfey, Zeits. ii. 222). But I suspect *cacch* is taken from the Lat., as Skr. *ksh* would have become *s* in Ir., as in Gr. cf. *akshi* with *ἄσσι*, *ἄσσομαι*. 427. *Dall* (gl. *cæcus*), *v. supra*, No. 249, and cf. the adj. *dallbrónach* (blind, sad),

¹ Is not *Villoneos* the gen. sing. of *Villoneus*, governed by a *mapos* (filius), understood? Compare *Correus*, *Abareus*. *Eiorou* in the other Gaulish inscriptions seems always *IEIVIV* (*ieuru*). See De Belloguet, *Ethnogenie gauloise*, p. 197, ss.

sad), of which the gen. sing. m. occurs in the Book of Armagh, 11 *a.* 1, as a man's name: super fossam *dallbronig*. 428. *Mil* (leg. *míl*) *mór*, *Ruainmech dubair*, gl. cetus (if I read the two last Irish words aright) are names for a whale, *míl mór*, "great beast," *ruainmech dubair*, i. e. r. of the water; *ru-ainmech*, great-animal? *ru* being an intensive prefix (= Skr. *pra*), and *ainmech* being probably, like *ainmidhi*, gl. animal, *infra*: *anim*, Lat. animal, &c., a deriv. from the root *AN*, to breathe. I have only once found *ainmech*, viz., in a poem attributed to Rumann (Bibl. Bodl. Laud, 610, f. 10):—

Rola curu¹ in gaeth ganmech
Im iúber na da *ainmech*.

The sandful wind sent circles
Round the estuary of the two *ainmechs*.

Perhaps, indeed, the reading of the MS., *ruainmech dubain*, "the hair-line of a fish-hook," may be correct. *Ruaim* is "the long hair of a horse's or cow's tail," O'D.; "cetus," would, accordingly, stand for *seta*.

429-439. *Mac dilecta* (gl. orbus, orphan, properly "bereaved"), "son of milklessness," according to C., *sed qu.* Gael. *dilleachdan*. 430. *Mintsuilech* (gl. luscus, here "purblind"), leg. *míntsuilech*, is O'R.'s *mionsuilech*, "weak-eyed" (the *t* in *mín-t* has yet to be explained). *Mín* = W. *mwyn*, main, Bret. *moan*, Gr. *μᾶρός*, Glück, K. N. 99. 431. *Maethsuilech* (gl. lippus, blear-eyed, which is *fluchdere* in Z.), *maeth*, gl. tener, *infra*, W. *mwyd*. 432. *Abheoide*, taken from *advocatus*. Note the *bh* = *dv*, as in *aibbersóir*, *r. infra*, = *adversarius*, and cf. the Lat. *bellum*, *bis* = *dvellum*, *divis*. 433. *Dlightinech* (gl. juridicus), the guttural assibilated in the sister form *dlistinach* (gl. legitimus), *infra*, from the root *DLIG* (*dligim*, *debeo*, Z. 431, Goth. *dulg*, *r. supra*, No. 87). 434. *Fer cúisi do chongbail* (gl. causidicus), "a man to maintain causes;" *cúisi* acc. pl. of *cúis*, from *causa*, with change of decl., acc. sing. *cois*, Z. 443. With *cong*bail = *con-gab-áil*, cf. O'R.'s *cungbhailim*, O. Ir. *congabhther*, Z. 842; *cong*bhallas, "stay, help, support," O'R. 435. *Manach* (Corn. *mauach*)—437. *Cananach*, and—438. *Discibul* (W. *dysgybl*, Corn. *discibel*), respectively from *monachus*, *canonicius*, *discipulus*. 439. *Duine beg* (gl. homunculus, ad v. *homo parvus*), *beg*, in Z. *bece*, *bee*; gl. *paulum*, Z. 281, *be[c]ca*, gl. *modicas*, Book of Armagh, 183, *a.* 2, is the W. *bach*, *ce* always becoming *ch* in Welsh.

440-444. *Sgian* (gl. *enipulus*, gl. *cutellus*), a knife, dagger, gen. *sgine*, *infra*: O. Ir. *scian*, gen. *scine*; W. *ysgïen* fem. ("a slicer, cymetar"), a fem. *â-stem*; cf. W. *ysgïaw*, Bret. *skéja*, to cut. Note, that *ia* here does not stand for an original *é* (if it did,

¹ *Curu* (gl. *gyros*, Z. 1072) = Lat. *curvôs*.

did, the Welsh would have been *ysgwyn*, and the Irish gen. sing. *scéine*). Perhaps the original base was *skidyana*, from which first *d* and then *y* may have fallen. If so, we might compare *scindo*, *seidi*, *σχιδέω*, Skr. *chhid*, &c. 442. *Crubh eich* (gl. *ungulus*), "a horse's hoof;" *eich*, gen. of *ech*. 443. *Tairnge*, "a nail, pin, peg," O'R. 444. *Braigdech* (gl. *camus*, horse-collar, *hame*); O. Ir. *bráigtech*, from *bráge*, gen. *brágat*, neck, throat, = W. *brecant*, an ant-stem, *supra*, No. 292.

445-456. *Paisti bróg* (gl. *baictus*), a patch on a shoe; *paisti* (leg. *paiste*?) is, perhaps, taken from Eng. *patch*; *bróg*, fem. according to O'R., O. Ir. *bróec*; cf. the Gaulish *bracca*. 446. *Scolb tige* (gl. *tegulus*); *scolb* is a wattle ("scollop"), pointed at both ends, used to bind down straw-thatch. *Tige*, gen. of *teg* (house), a neut. i-stem = *tagi*; cf. *tegere*, *et c. infra*, No. 446. 449. *Airchimnech* (gl. *archidiaconus*), princeps in Z., has been before noticed: dat. sing. *naucirehinnuech* (gl. *nauciero*), Book of Armagh, 188, b. 2. 450. *Techtaire* (gl. *legatus*), messenger, envoy, O. Ir. *techtair*, *techtair*, a personal noun, from *techt*, *teet* (*venire*), cf. Zend. *tae* (*ire*), Lith. *tekù* (*curro*), W. *taith* (*journey*), the Gaulish tribe-name, *Tectosages*, O. Ir. man's name, *Techtmar*. *Techtaire* is wrongly explained *dispensator*, *gubernator* in Z. 743, 888, though one would have thought the gloss in Z. 888 was decisive as to the word's not meaning *gubernator*: is *hé* in *techtair* *maith* *condaig* *indocháil* *dia* *thigerni*, "he is the good *techtair* (*ambassador*), who obtains glory for his lord." At p. 78 Z. probably mis-read *techtair*, gl. *dispensator*, for *rectaire*, which word is better spelt *rectaire* (and *rectairiu*, gl. a *villico*, Z. 743), and *rectire* (gl. *praepositus*, Z. 245). 451. *Deganach*—452. *Prelait*—454. *Decháin*—455. *Subdecháin*—456. *Aclaidhe*—458. *Pupul*—460. *Aingel*—462. *Areáingel*, all from the Latin. Note, however, in *pupul* (Corn. *pepel*) the assimilation of the *o* of *populus* to the succeeding *u*, and note also that the stem of *aingel*, a mase. a-stem (Corn. *ail*) seems in O. Ir. to be extended in the acc. pl., which is always *aingl-i-u*, not *angelu*, *anglu*. Cf. *Lagn-i-u* (*Leinstermen*), Z. 944: *coirn-e-a* (*coronas*), a fem. á-stem: *Boind-e-o*, gen. sing. of *Boind* (*Bovinda*, *Boyne*), Book of Armagh, 16 a, 2, 16 b, 1: *ins-e-o*, gen. sing. of *inis* (*island*), *ibid.* 18 a, 1: *aílichth-i-u*, gl. *alternationes*, Z. 256, an u-stem: *cairt-e-a*, *friends*, and *náimt-e-a*, *haters*, *enemies*, both ant-stems in the acc. pl.

457-464. *Coraidh*, a choir, is, like W. *cor*, from *chor-us*, or *χορ-ός*, but with an Ir. termination. 459. *Uan* (*lamb*), W. *oen*, Corn. *oin*, Bret. *oan*, a mase. a-stem, whence *náin*, *infra*, has certainly lost a *y*, *v. supra*. 461. *Cloideam* (*sword*), W. *clddyf*, in O. Ir. *claideb*, Z. 442. 469. *Ruainde* (leg. *ruainne*?), a single hair; *foiltín*, a dimin., and—464. *Foiltáin*, a double dimin. of *foit*, hair, as to which *v. supra*, No. 77.

465-479. *Mérláime*, a finger (lit. digitus manus, as toe is—466. *Mérchoise*, digitus pedis), mér (digitus), acc. dual; imber in dá mér (infer duos digitos), Z. 926; abl. pl. in e meraib (in digitis ejus), Z. 347. Mér seems to have lost a letter (t?) before r; cf. W. motrwy, a finger-ring; *coise*, gen. sing. of cos, a fem. á-stem = Lat. coxa. 467. *Salm*—468. *Fersán*—470. *Tóin*—471. *Leithóin*—472. *Ditóin*—474. *Punc*—475. *Cercall*, all taken from the corresponding Lat. words: *fersán*, with the addition of the Ir. dimin. suffix *án*. 469. *Foghair*, gen. foguir (sonus, pronuntiatio), frequently in Z., see pp. 964, 965; root GAR, whence gair (vox), garim (voco), &c., Skr. gir (vox). 473. *Muam gente*, a child begotten; gente, part. perf. pass. of geinim, root GAN, as to which *v. supra*, No. 291. 476. *Mur*, W. mur = murus, is probably taken from the Lat. “Mur,” says C. (Cath Maighe Léna, 78, note c), “means simply a circular wall, bank, or mound of earth; but it does not imply a dwelling, except for the dead.” It sometimes meant a mound only, as in the passage to which the note is appended. 477. *Biadh* (gl. cibus); biad = bivata, βίβοτο-ς, in O. Ir. is neuter, like the Skr. jivita (Lat. vita = vivita is fem.); cf. arbiathim, gl. lacto, gl. nutrio, Z. 431, gen. sing. in O. Ir. biith (Z. 250) = bivati, in Mod. Ir. *bídh* = W. bwyt, Corn. buit. 478. *Gaillmias* (gl. discus), i. e. gall + mias; gall, foreigner (v. Galldach, *supra*), mias = ménsa, O. W. muis, Z. 137. 479. *Copán* (gl. cupus), a deriv. from Eng. cup?

480-493. *Cep* (gl. cepas) I can hardly explain, unless as = Lat. cippus: *ceap* occurs in O’R., with many meanings, of none of which, save two, do I feel certain (ceap is a shoemaker’s last, and isna ceapaibh is certainly “in the stocks”). Cf. icip, gl. in ligno (Book of Armagh, 181, b. 2; Acts, xvi. 24). 481. *Lepaid* (gl. lectus, a bed), O. Ir. lepaid; the abl. sing. occurs in the Leabhar Breace (pref. to Secundinus’ Hymn, Lib. Hymn, ed. Todd, p. 28): batar in oen lepaid, “they were in the same bed,” and the gen. sing. at the beginning of the *Táin bó cuailgne*: Fect nóen do ailell 7 do meidb iarn dergud a rigleptha dóib i enuachan ráith chonrach arceaim comrad chindchér-caille cturru, “once upon a time, after Ailill and Medb had spread their royal couch in C. R. C., a pillow-conversation took place between them.” 482. *Otrach* (gl. finus, dung), O’R., also a dunghill, Gael. ótrach. 483. *Torc* (gl. porcus), *v. supra*. 484. *Sgaighnean* (gl. vannus, a winnowing-van), also a cullender, according to O’D.; in O’R. *sqaighnean*. 485. *Cleath* (tignum, a log, beam) is explained “a rib, rod, stake,” by O’R. 486. *Comalta* (gl. collectaneus—ὀμο-γάλακτ-ος—a foster-brother), com-al-ta, involves the root AL nourish (Lat. al-o), -ta, perhaps for -tava. Comalta occurs in the Seirglige Conculaim: fobith ba haite dó Fergus ocus ba comalta Conall Cernach,

“because

¹ Cf. Skr. r. mur, circumdare, vestire; Bopp.

"because F. was his foster-father, and C. C. was his foster-brother," *Atlantis*, ii. 372. 488. *Curach* (gl. phaselus, "a kidney-bean-shaped vessel, made (sometimes) of wicker-work," which answers tolerably well to the Irish curragh, W. cwrwg-l, whence Eng. corac-le. 489. *Sacc* (gl. fornus), W. sach = Lat. saccus, Gr. σακκος, Goth. sakkus, Eng. sack (sacc is incorrectly spelt sac in O'R.). 490. *Matal* = Lat. mantelium? whence it is probably derived, the *n* being lost before *t*, as in sét, a road, W. hint, Goth. sinths, Eng. send, etar (between), Lat. inter, Skr. antar, and in the termination of the third pers. plur. pres. and fut. active of verbs (-at [= Lat. ant], -et, -it: -fēt, -fit = Lat. -bant, W. mantell (pl. mentyll, Z. 787) = Lat. mantellum. 491. *Blathmar* is "flowery" (W. blodeuog), not "floweret" (flosculus), from bláth, flower = W. blawd, Corn. blez, Lat. flos, N. H. G. blüte. 492. *Uainin* (gl. agnellus), dimin. of nan = agnus. 493. *Oirenn* (gl. porcellus), double dimin. of ore = poreus, W. porch, with loss of initial *p*.

494-514. *Serrach no gereach* (gl. pullus, "a foal or a chicken"); gereach, "an unfledged bird," "a squalling child," C. 495. *Cuaille* (gl. palus, W. pawl), a pole, stake. 496. *Disle* (gl. talus), a die, W. dis. 498. *Cuilen* (gl. catulus, whelp, leg. euilem? (euilemhoc, gl. cynyps, Z. 740), W. colwyn, Corn. gl. coloin, Bret. kolen, compare Eng. whelp. 499. *Cat* (murilegus, cat, lit. mouse-catcher), for catt, W. cath, Corn. kat, Bret. kaz, a mase, a-stem; cf. Med. Lat. cattus, catta. 500. *Caly*, v. *supra*, No. 326. 501. *Mil édaigh* (gl. pediculus, louse), lit. beast of the clothes; édaigh = O. Ir. étaig (étig, Z. 857), gen. of étach, a neut. a-stem. 502. *Dornán buana* (gl. manipulus, small handful of hay, dorn, W. dwrn, a fist: buain, gen. buana, "s. f. cutting, reaping, shearing," O'R. 506. *Coileach* (gl. gallus) = W. ceiliawg, Corn. chelloc. 508. *Prechán* (gl. milvus, i. e. milvus), a kite; cf. Gr. κίρκος? note in the Lat. *g* for *r*, as in ugula (*supra*) for uvula. 508. *Cerd* (gl. figulus, v. *supra*). (In the MS. the letters *cg* are just visible before cerd, but the scribe has evidently tried to efface them.) 509. *Ela* (swan), O'R. *cala*: W. alarch, pl. cleirch, Lat. olor. But who can account for *ela*? Can it have lost a *g* before the liquid? cf. Ἀγλαὸς ὁ κέκρυς ἐπὶ Σαυθαῖν, Hesych. 510. *Coilech gaithe* (W. ceiliog gwynt), i. e. gallus venti, weathercock? 511. *Teallach* (gl. focus, fire-place, hearth), perhaps for tenlach, tened-lach. 512. *Oiumid* (gl. sotus), an oaf, W. ynfyd. The *-mid* = O. Ir. mit = manti, and probably involves the root man. 513. *Geoeach* (gl. mimus), apparently from jocu-s (sed cf. N. H. G. geck), now "a strolling player." 514. *Sboran*, "a purse," O'R. sporán, W. ysbur.

515-533. *Sgingidóir* (leg. sgingidóir? gl. pellicarius, "a furrier"), is, according to C., a "packsaddle maker;" cf. W. ysgin (fur) = Eng. skin, seing, O'R., "part of the trappings of a horse." 516. *Inadh*, a place, O. Ir. inadh, frequent in Lib. Hymn.

517. *Oibhirseoir*

517. *Oibhirscoir* = *adversarius*. 518. *Cluithe* (gl. *jocus*), also *cluiche*, game, sport, an *ia*-stem. The dat. sing. occurs in the Trip. Life of Patrick: *Fecht aili do patrice ic cluithiu iter a comaistiu* (i. e. *a comaltud*), "at another time P. was playing amongst his coevals" (i. e. *his foster-brothers-and-sisters*). With *cluiche* cf. *cluichech* (gl. *ludibundus*), Z. 778. 519, 520. *Iffearn*, *iffern* = *infernum*, W. *uffern*, Corn. *iffarn*, gen. sing. of *iffern*, viz. *iffirn* in Z. 51. 522. *Locanus* (*Lucanus*), here identified with the Irish man's-name, *Lochan*; see O'D., *Four Masters*, A.D. 606. 533. *Fergal* is connected with *ferg* (anger), *fairge* (sea), *Ὀὐεργίονος* (*ἄκεανός*) Ptol. "The proper meaning of the word [ferg] is," says Glück (K. N. 131), "motio, agitatio (compare Gr. *ἐργον* for *ἐργον*, *ἐργή* for *ἐργή*, from the root *varg*, Germ. *werk*)." Cf. Zend *verez* (*agere*). If *Fergal* be the W. *Gwral-deg* and = a Gaulish *Virogalos*, the elements are *fer* "man" (Skr. *vara*), and the root *GAL*, as to which see Z., 993 *n*.

534-548. Of the rest of the proper names note *doctor*, glossing Ovidius. Hence there would seem to have been some Irish word resembling this name, and corresponding with W. *dydd*, with which, however, Z. 3, would connect the Irish *ogham*. 540. *Diarmaid* seems = *Derbomantis*. 541. *Lochlann* is curiously like the old name for Scandinavia, *Lochland*, of which the dat. sing. occurs in one of the S. Gall quatrains above quoted. 542. *Murchad*, leg. *muirchad*, gen. *muirelatho*, Z. xxxii. = *moricatus*, a masc. *u*-stem. 543. *Eogan* is from *ἐὐγενής*. 545. *Conchubar*, leg. *Conchubar*, the Anglo-Irish *Connor*; cf. *Conchuburnensium* (*Book of Armagh*, 9 *a*, 2), *Conchobor*, Z. 1133, Glück, 66, where note the aspiration of *c*. Does *Con-* stand for *Cono-* (cf. *Cono-maglus*, *Canobelinus*), or is *c* aspirated in the combination *ne*, as in *sancht* (*Brogan's Hymn*, l. 23) = *sancta*; *conchoimneuir* (*efficit*), Z. 853; *conchechrat* (*amabunt*), Z. 495; and perhaps *tenchor* (gl. *forceps*), Z. 84? 546. *Mac na hoidheche* means "son of the night;" *oidhe*, O. Ir. *aidehe*, a fem. *ia*-stem, Z. 257; *áidehide*, "nocturnal," Leab. Breace, cited Lib. Hymn. ed. Todd, 27. In the *h* prefixed to *oidhe* here, and to *oighe*, *infra*, No. 576, Bopp would see a relie of the *s* which terminated the fem. article in the gen. sing. 547. *Uaithne* is placed opposite *orpeus*, i. e. *Orpheus*, because *Uaithne* is said to have been the inventor of music, under the singular circumstances described in a legend, which C. tells me is preserved in the *Book of Leinster*. 548. *Tadhg* (the "Teague" of English writers) is said to mean "poet."

550-554. *Deóir* (gl. *diphthongus*), in Z. *deoger* = *defoger* (*gair*, *sonus*), the *g* being dropt between vowels, as is the rule in Welsh, and as sometimes occurs in Irish. 551. *Senadh nuom* ("holy synod"), cf. W. *senedd*, Corn. *sened*, from *synodus*. 552. *Cloch crisdail*, "stone of crystal." 553. *Parrtas*, leg. *partus* from *paradisus*, W. *paradwys*, the medial *d* being protected, as sometimes happens in foreign words: cf. *aipgitir*

gitir = abecedarium. Perhaps, however, the *t* may be owing to the practice pursuant to which *b*, *d*, *g* are written respectively *p*, *t*, *c*, when preceded by either *l* or *r*: see Z. 70. 71. 554. *Dair* (gl. quercus, oak-tree), gen. darach = daracas, a c-stem; cf. daur, gl. quercus, Z. 8; dairde, daurde, gl. quernus, Z. 764; daurauch, gl. querectum, Z. 779. deruec, gl. glans: W. derw-en. Cf. *êpôs*, *êôpυ*, Goth. triu, A. S. treôv, trýv, Eng. tree, Skr. dāru (timber), *Δαρωέπυον* (Britanniae oppidum), Z. 8.

555-566. *Aball*, O. W. aball-en, Corn. auall-en = apple, apfel, Aballum, &c. Ubull *quasi* abull; aball, imorro, o burgg Etale dianid ainm Abellum .i. is ass tucad sil nan aball *prius* (Cormac's Glossary, Book of Leinster), "*Aball*, now, from a town of Italy called Abellum, i. e. it is thence that the seed of the apples was brought formerly." 556. *Coll* (W. coll-en, Corn. col-viden, Bret. kel-vézen) = coslas = hasel, corylus, whence *κόρυλος*. Z. 1118 compares the name Coslum, hod. Kusel, and the Slav. sheol, virga, baculus, "primitus columnus?" whence, he says, the names of places Scheska and Scheslitz. The adj. collde, gl. columnus, in Z. 81. 557. *Luindseog* (gl. fraxinus, ash-tree), leg. fuinnseog? and cf. O. Ir. huinnius (gl. fraxinus, Z. 751), uinsenn (Irish Nennius, 116); and, perhaps, Lat. ornus for osnus: Corn. onnen, Bret. ounn-en. 558. *Fernog* (gl. alnus, alder), W. and Bret. gwernen, f. Corn. guernen, "gall. vet. vern [verná] in nomine fluvii Vernodubrum;" cf. Vernosole (Glück, 35, 125). 559. *Droighin* (gl. prunus, blackthorn, sloe-tree), leg. *draighen*; draigen is used to gloss *pirus* in Z. 738; cf. W. draen, pl. drain, *sed vide* Z. 139 n. 560. *Bethe* (gl. buxus, box-tree), bethe, gl. buxus, Z. 728, apparently = W. bedw, birch, Lat. betula. The word occurs in a note on Christ's cross (Lib. Hymn. 7 b. in marg.): *cedir a eos 7 eupris a tenga 7 giús in geind doratad trethe 7 bethe in clar in roscribad in titul*, i. e. "Cedar its shaft, and cypress its tongue [the upper segment], and deal the piece (?) that was put across it, and box the board whereon was written the title." 561. *Ibhar* (yew), *ibhar* in Corn. Another Irish word for yew, *eo*, is the W. yw, Corn. hiuin, Bret. ivinen, O. H. G. iwa, N. H. G. eiben-baum, Fr. if, Sp. and Port. iwa. 562. *Fichubhall* (as I read for the senseless *fidhabhall*, wood-apple), a fig-tree, from *ficus* and *aball* (*malus*), No. 555; cf. Corn. fiebren, gl. ficus, Z. 1118. 563. *Crand giús* (pine-tree). 564. *Crand lauir*, laurel-tree (leg. crandgiús, crandlaur), with giús, perhaps cf. bi, gl. pix, Z. 25, 764. 565. *Fracch* (gl. bruceus, heather), O'R.'s *fraoch*, nom. pl. neut. inna *dærcæ fróich*, gl. vaccinia, i. e. rubræ ericæ, Z. 890, which Z. calls a solitary example of the occurrence of flexion in an adjective *preceding* a substantive. Cf. however, *doadbadar sunt atá nūli dána in spírto et as nóindæ in spírut* (Z. 360), "here is shown that there are many gifts of the Spirit, and that the Spirit is single." With *fracch* cf. W. grüg. 566. *Crand mucor* (gl. cornus, cornel-cherry, dogwood-tree), "dogbriar," C.

567-568. *Cuigel*

567-568. *Cuigel* (gl. colus, distaff) = W. cogail, Corn. kigel, Bret. kigel, kegel = O. H. G. cunela, N. H. G. kunkel, all, like Fr. quenouille, It. conocchia, from Med. Lat. conucula, for colucula, from colus. 568. *Fersaid* (gl. fusus, spindle) cf. W. gwerthyd. Corn. gwrthit, Bret. gwerzid, and Lat. vert-o, verticillus, versatilis, Med. Lat. vertebrium, vertecolus, "Et colus et fusi digitis cecidere!"

569-575. *Teach*, tech in Z. 73, house (cf. coitchen communis = con-tech-en? Z. 73; tee-nate, gl. domesticus, Z. 769; cum-tach, edificatio, Z. 843; daltech (gl. forum). Book of Armagh, 189 *b*, 2, apparently a sister form of teg, Z. 73 (gen. ind idul-taige, gl. fani, Z. 822; dat. i taig rîg, gl. in prætório, Z. 280), which last is W. ty, pl. tai. Corn. and Bret. ti, *τίτος*, *thatch* (Skr. r. sthag?). 570. *Bean do bráthar*, "thy brother's wife;" *bean do meir*, gl. nurus, "thy son's wife;" as to *bean v. infra*, No. 1053. *Bráthar*, leg. bráthar, gen. of bráthair, a stem in tar, declined like athair, *supra*, No. 13; and = Skr. bhrátr, Goth. bróthar, Lat. fráter, Gr. *φρατήρ*, *ἀδελφός*, Hesych.; *do*—O. Ir. du, *do*—the possess. pron. of 2 pers. sing.; W. dy, Bret. da, = Skr. tava, the original *t* having been worn down to a medial in this frequently used word. The *d* of this pronom, however, becomes *t* when the vowel is elided. Cf. *tesérge*, "thy resurrection," Book of Armagh, 18 *b*, 1; *conicna tanaeul*, "I am able to save thee," *ibid.*, 186 *a*. Note that no word corresponding to Skr. snushá, Gr. *νεός*, Lat. nurus, Goth. snur, has yet been found in Celtic. Skr. *svaenr*, Gr. *ἐκπα*, Lat. so-crus, Goth. svaihiro (mother-in-law), are represented by the W. chwegr, but no such Irish word can be quoted. It would, however, be rash to draw conclusions from circumstances like this, till we make more progress in collecting our ancient words and names, of which, perhaps, scarce one-third is accessible to the philologer. 572. *Cugan*, gl. penus, Z. 80, eucan, gl. penus. 573. *Léy loghmar* (read lóglmar), a precious stone — O. Ir. liace lógmar, liace = W. llech, a *flag*, a flat stone. Liace is a fem. á-stem: is[ed] béss didu *ind liace*: berir ilbeim friss *et intí dothuit fair conboing a chnámí*; intí for a tuit som, imorro, atbail side: "It is this, now, that the stone is: many a blow is given to it, and he that falls on it breaks his bones; but he on whom it falls *he* perishes," Z. 609: gen. in ecclesia magná aird*liece*, Book of Armagh, 9 *b*, 2; dat. for *leice* luim, Fiace, 16, "on a bare stone." 574. *Long luath* (gl. carbasus), "a swift ship;" long, gen. luinge (W. llong, fem., whence llynghes, a fleet), a fem. á-stem: is *long* from the Lat. navis *longa*, or may we refer it to the Skr. root lugh (salire, ire)? The acc. sing. loing glosses *vas* in the Book of Armagh, 177 *b*, 1; carbasus, "eyn schiff das keyn bodem hat."—Dief. Med. Lat. Diet. 575. *Fáirge* (sea), *v. supra*, No. 328, a fem. iá stem, O. Ir. fáirgge, Z. 928; fáirggæ, fóirggæ, Z. 1125.

576-579. *Bru na hóighe* (gl. aulus), "the virgin's womb," leg. *brú na hóighe* (gl. alvus).

alvus). 577. *Sroll* (gl. byssus, *βύσσος*) is spelt *sról*, and explained "silk, satin, gauze, crape," by O'R., but byssus is a yellowish linen. With—578. *Uir* (gl. humus, the ground), Pictet compares *εὐρύς*, Skr. *uru* (large), fem. *urvi* (earth); gen. *úire*, Corm. v. Gaire; Corm. v. Mur, glosses *ur* by *talam*: so also sub v. *Ur*. *Ur* *tréide* *fordingair*, *úr* *chetamus* i. *talam*, *ḡ úr* *cech nuæ amail asmberar imb úr*; *úr* *dana* *cech nôle*, inde dicitur *isna br. n.* [brethib nemed] *lán dosiathach each úr i. cech nôle*. "Ur: three things it means; *úr*, in the first place, i. e. the earth; and *úr*, everything new, as is said, *imb úr* [fresh butter]: *úr*, then, is everything bad. Hence is said in the *Bretha nemed*, "fully *dosiathach* (?) is everything *úr*, i. e. everything bad." Adj. *húrde*, "ad humum pertinens," Z. 764. 579. *Puiper*, of course from papyrus, *πάπυρος*.

580–587. *Dorus lis*, "door of a less," now spelt *lios*, an a-stem, cf. *Lissus*: "a Dun, pronounced Doou [dún, cf. Eng. town] is an elevated, circular, enclosing wall or bank, within which a dwelling-house was erected. A Dun required to be surrounded by a wet fosse or trench [a moat] to distinguish it from the Rath which had not a trench . . . Lios was another name for the Dun, but that it often contained within it more than one dwelling-house." (C. *Cath Maighe Léna*, 78, 79.) Cf. W. *lys*, a court, hall. The dat. sing. of *less* occurs in the Book of Armagh, 17 b, 1: *Dírrógel . . . ochter nachid con a seilb it[ar] fid ḡ mag ḡ lenu con allius ḡ allubgort*; also in Patrick's Hymn: *Crist il lius*, *Crist is sius*, *Crist in erus*, "Christ in the court, Christ in the chariot-seat, Christ in the poop," i. e. Christ be with us while at home, or travelling by land or sea; the gen. pl. occurs in *loig-less*, before cited: in Gaelic, *lios*, gen. *lise*, is fem., and means "a garden." 582. *Fcorus* (gl. *acirus*), *feoras* is explained "the spindle-tree, prick-wood," by O'R. (on whom, of course, no reliance can be placed), which reminds one of W. *grwysen*, gooseberry. Should we read *acirus* for *acirus*, or is it for *acerus*, galingale, sweet flag? 583. *Buachaill bó*, ad v. *bubuleus* *bovum*; *buachaill* (gen. *muine buachaille*, Book of Armagh, 17 b, 1) is *bóchaill* in Z. 28, 67; cf. W. *bugail*, Corn. *bugel*, gl. *pastor*. 584. *Buachaill muce* (swineherd) is lit. *bubuleus* *porcorum*; *buachaill*, like *bubuleus* and *βουκόλος*, merging its special meaning of cowherd in that of herdsman; cf. *ἵπποβουκόλος*, horseherd, and see Max Müller, *Oxford Essays*, 1856, p. 17. 585. *Múine* (gl. *rubus*, bramble-bush) occurs, as we have seen, in *Fíace*, 24, and in the Book of Armagh. 586. *Airgeach* (gl. *remulus*, a small oar), but *airgeach* is a plunderer, O'R., also an owner of herds (*nirbu airgech air slébe*, Brog. 11; cf. *airge*, gl. *armentum*, *infra*, No. 754), and there is probably some mistake here. 587. *Dris* (gl. *tonús*, i. e. *dumus*, bush, bramble); cf. *dris-tenach*, gl. *dumetum*, Z. 777, *driss*, gl. *vepres*, Z. 139, Corn. *dreis*, gl. *vepres*, Z. 1118, W. *drysien* (*frutex*), Z. 301.

588-593. As to these ordinals, *céd* (*céd* neach, "first anyone") is only found in Z.'s glosses in *fochetoir*, leg. *fochétoir*, statim, illico, lit. sub prima hora. The lengthened form *cét-ne* is used instead. But we find the adverbs *cétu*, *ciatu*, *céta* (primum), and Corn. has *cétamus* (imprimis), *cét-aidehe* (first night), Fiace, 32; *cétbliadain*, first year, Z. xxviii. The *t* is unaspirated, owing to *n* having been lost before it; this *n* is found in W. *kentaf*, *kyntaf*, Z. 230; Gaulish *Cintu*-genus, "first-born." = O. Ir. *Cetgen*, Book of Armagh, 11 *b*, 2. *Indara neach* seems simply the old *indala neeh* (the second anyone), the liquid *l* becoming *r*, as in *imlesen*, *supra*, &c.; *ala* = W. *eil*, alter, secundus; *ala* occurs in Z. 313, with the meaning of "second," in connexion with the numeral *deac*, 10: *eethar brottac*, 7 *ala* rann *deac* brotto (4 moments, and the 12th (2 + 10) part of a moment): with the meaning of "one of two:" *indala fiacail*, Z. 926. With *ala* we may, perhaps, connect the prep. *al*, gl. *ultra*, Z. 602, which occurs with a suffixed pronoun in Colmán's Hymn, 50: *Benedacht* for Columille con *nóebaib* Alban *alla*, "blessing on Columille, with the saints of Scotland besides him." *Tres*, third, O. Ir. *triuss*, *tris*, gen. *tres*, Z. 316, is not easily explained: can it have been a distributive = Zend *thrishva*? or an old superlative in *-istha*? But how is gen. *tres* to be accounted for? A passing over to the *s*-declension is possible, but unlikely. *Cethruma*, O. Ir. *cethramad*, *v. supra*, No. 142. The dat. sing. neut. occurs in the Book of Armagh, 177 *b*, 2: *iár cethramad* *laithiu* (gl. a nudus [nudius] *quartana die*). *Cuigedh*, O. Ir. *cóiced* = O. W. *pimphet*, Lat. *quinctu-s*: *Seis-ed* = O. W. *chuech-et* = *svees-a-ta*, Lat. *sextu-s*.

594-604. *Gabáiltech* (gl. *captus*), from *gabáil*, W. *eafael*, *cavail*, Z. 160, *capere*. 595. *Curraeach* (gl. *euculatus*, i. e. *euckolded*?), lit. *erected*. Horne Tooke was not so original as he supposed when he wrote, "In English we do not call them *euculi*, but *euculati* (if I may coin a word on this occasion)." 596. *Atanaeh* (gl. *capuciatu*s), cf. Corn. *hot*, gl. *caputium*, W. *hotan*, *botyn* (a cap). 597. *Inarach*—598. *Muineillech*—599. *Fallaingech*—600. *Tribhusach*, adjectives, and—601. *Coronta*, a participle, from bases considered *supra*. 602. *Fóirmtech* (gl. *invidus*). The subst. format, O'R.'s *format* (envy, ex *MAN*, like *μῆνις*): acc. s. appears in the pref. to Patrick's hymn, Lib. Hymn., cited in Petrie's *Tara*, 32: *bid ditin do ar cech neim 7 format*, "it will be a protection to him against every poison and envy;" cf. W. *gorfynt*. 603. *God* (gl. *blaesu*s, *lipping*, *speaking indistinctly*), "stammering," according to C., who tells me that the Danes were called by the Irish na Gaill *guil*: cf. W. *gyth* (a murmur). 604. *Bodhar*, deaf, W. *byddar*, Corn. *bothar*, Bret. *bouzar*, Skr. *badhira*. (Hence Eng. *bother*?)

605-614. *Baceach* (gl. *claudus*, *limping*, *halting*, *lame*, W. *bachawg*, "crooked") occurs

occurs in the acc. pl. masc., spelt *bacachu*, as a gloss on the word *luscu*, in the second line of the 17th couplet of Fiacc's hymn :—

Iccaid luscu la truseu, mairb dosfiuscad do bethu.

He used to heal the halt, with the lepers ; the dead he used to raise them to life.

606. *Ordaighe* (gl. auratus), *ór*, gl. aurum, *infra*, gen. *óir*, from the Lat. aurum for ausum (Skr. root *ush*, urere). If the word were Celtic, the *s* would have been lost between the vowels. 607. *Airgedach* (gl. argenteus), from *airged*, gl. argentum, *infra*, in O. Ir. argat (gen. argait, argit, Book of Armagh, 17 b, 1) = W. ariant, Bret. arc'hant, Corn. arhanz, Old Keltic Argento-ratum, Argento-magus, &c., Zend erezata, Lat. argentum, Osc. arageto, Skr. rajata. 608. *Iarnaighe* (leg. iarnaidhe?), gl. ferreus, from iarn, for isarn (iron), W. hacarn, Corn. hoern, Z. 120; cf. the Gaul. Isarnodurum (iron door?), *iarnun*, gl. ferrum, *infra*; the gen. sing. seems to occur in Z. 926, ar fuilib *khairn* for fhairn = isarni, the aspirate being displaced as in the W. and Corn. forms; cf. Skr. *ayas*, Eng. ore, Goth. *cisarn* (ferreus), from which the Celtic stem *isarno* can hardly be taken, the deriv. suffix *-arn* being common in Celtic, but rare in Gothic. 609. *Luaidheamhail* (gl. plumbeus), from *luaidhe*, gl. plumbum, *infra* (cf. Eng. lead, load?), and *samhail* = *samalis* = W. hafal, Lat. similis, Gr. *ὁμαλός*, &c. 610. *Stanamhail* (gl. stanneus), from *sian* (sdan, gl. stannum, *infra*). 611. *Umamhail* (gl. aereus), from *ume* (*humar* fofrigedar, “*ues quod dat vocem, sonat*, Z. 445), O. W. emed, Mod. W. *efydd*. 612. *Fandamintech* (gl. fundatus), from fundamentum. 613. *Scitthech ón sligi* (gl. fessus, “*wearied from the way*,” i. e. journey). 614. *Scitthech ó obair* (gl. lassus, “*wearied from work*”), leg. scítthech, and compare scíth, Z. 26, sciith, Z. 669: *ní confil bas sciith lim act rop ar Christ*, “*death is not a burden to me if only it be for Christ*.”

615–621. *Tinnisnech* (O'R. *tinneasnach*), “*speedy, hasty*.” 617. *Nemhtindisnech*, “*unspeedy, unhasty*.” 616. *Salach* (salacious, lustful), perhaps borrowed from *salax*, root *sal* (sal-*io*, *ἀλλομαι*, for *σάλλομαι*). *Salach* subsequently glosses *sordidus*, dirty = W. *halawg*, cf. *halou*, gl. *stercora*, Z. 1095 (the man's name *Cennsalach*, gen. sing. *Ceinnselích*, Book of Armagh, 18 a, 1, comes from *cennsal*, imperium), and hence would seem connected with O. H. G. *salō*, not clear, troubled, Fr. *sale*. 618. *Suirgech*, gl. *proeus*, woer (in O'R. *suireach*), perhaps connected with *στρογγή, στέργω*; cf. *serce*, amor, W. *serch*, with the *s* preserved (*st* at the beginning of a word in Welsh, as a rule, loses the *t*, not the *s*). 620. *Gortach* (gl. famelicus, famished, starved), O. Ir. *gorte* (famine), a fem. *iā*-stem, Z. 1006 = *gardh-ti-ā*, Skr. *r. gṛdh* (avidum esse). 621. *Fiar-shilech* (if I read the word aright), gl. *strabonus*, squint-eyed; *fiar*, crooked = W.

gŵyr. Bopp may be right in comparing fiar with Lat. *vārus*, Skr. *vakra curvus*, flexuosus. So Gaulish *māros* seems Gr. *μακρός*.

625-629. *Tengtach* (gl. *linguosus*), *dótengtach* (leg. *dothengtach* ?), gl. *bilinguosus*, hypocritical, double-tongued, from *tenge* (tongue), gen. *tengad*, *v. supra*, which, from these adjectives, would seem to have been a t-stem. 626. *Déreach* (leg. *dóireach* ?), charitable, from *déire*, alms, deserce (amor), Z. 78. 628. *Briathrach* (gl. *verbosus*), from *briathar* (word), a fem. ā-stem. 629. *Sbegach* (*ἀγλωσσος*, *clinguis*, not glib of tongue), not in O'R.

630-634. *Fonamaidach* (gl. *ridiculosus*, facetious, droll), O'R. has *fanamhad*, ridicule, and *fonamadaeh*, which he translates by "contemptuous;" "making game," is, O'D. tells me, the meaning now attributed to the word; cf. Eng. *fun* ? 631. *Failegeach* (gl. *egenus*, needy, indigent). 632. *Casta* (gl. *crispus*, curled, crisped), from *casaim*. 633, 634. *Slán* (gl. *sanus*) *eslán* (gl. *insanus*), have been connected, *supra*, with W. *llawen*.

635-639. *Edmur* (gl. *zelotypus*), O. Ir. *étmar* [= Gaulish *Iantumarus*, Glück, 78], from *ét zelus*, Z. 22, aet, Z. 343 (form *ét fri saibapstalu darmehensa*, "vestra æmulatio pro me contra pseudoapostolos," Z. 607, Skr. r. *yam(niti)* ? 636. *Dluith* (gl. *densus*), an adjectival i-stem; glosses *denso* in Gild. Loric. Z. seems to have mistaken for the adj. *dlúith* the subst. *dlúthe*, wrongly rendered "apertus" in Z. 30, notwithstanding his glosses contain *tri beulu dlutai*, gl. *fixis labris*, Z. 1015, *dluthe* in *tinf[id]* *donaib conso[naib]*, Z. 1021; literally, connexion (coherence) of the aspiration to [i. e. with] the consonants (in *χ, θ, φ*). *Dlúithe* also means a chink: *huand dlúithi seim*, gl. *tenui rima*, Z. 261; and cf. *dlúth*, gl. *stamen* (the warp in a loom), Z. 30; *tre chomdluthad*, gl. *per syngeresin*, Z. 985, *rundlúth*, gl. *densaverat*, Z. 435. 637. *Goiri* (gl. *acidus*), perhaps connected with the verb in "ma *gorith* loch eith in e chuis nu in e laim," which Z. renders (p. 1006) "si dolet locus vel in ejus pede vel in ejus manu." 638. *Ballach* (gl. *orbiculatus*) is now not "rounded, circular," but "freckled," from *ball* (spot). Cf. W. *ball*, "eruption, plague." In Z. *ball*, a masc. a-stem, always means *membrum*, and agrees in form, declension, and gender with *φάλλος*. 639. *Slemain* (gl. *lubricus*, slippery, smooth), an adj. i-stem: a sister-form, of the a-declension, is *slemon*, which occurs in a marginal gloss on the Lib. Hymn. copy of the Altus Prositor; nom. pl. neut.: *is airi asbertar étrumma ⁊ slemna huare nád techtat tinfed*, Z. 1022 (i. e. therefore are they called light and smooth, because they have not aspiration); *slemna*, gl. *levia*, Z. 737, *slemon* = W. *llyfn*, fem. *llefn*. Cf. N. H. G. *schleifen*, Eng. *slip*.

640-649. *Fairsing* (gl. *amplus*, spacious, roomy), *farsinge*, the subst. from this, occurs in Lib. Hymn., 5 b, Colman's Hymn, line 43, as a gloss on *lethu* :—

Robbem

Robbem cen es illethu la singliu imbithbethu.

May we be without age, in space, with angels in eternal life!

641. *Luathgairech* (gl. nervosus), generally means "rejoicing," "exulting," from luath (swift), and gáire (joy), W. gware (play). Here it seems equivalent to energetic, vigorous in expression (quis Aristotele *nervosior*? Cic.). 642. *Dealbhda* (gl. formosus), O. Ir. delbde, from delb (forma, figura, imago, paradigma), fem. W. delw, Z. 99, and cf. doilbthid figulus, Z. 987, indoilbthid, gl. figurate, Z. 984, dolbud (figmentum), Z. 768, leads one to think the root DAL which is, perhaps, etymologically connected with Lat. forma, Skr. r. dhr. 643. *Uchtard* (gl. strumosus, wenny) rather seems "high-breasted," from ucht and ard. 644. *Craessach*—645. *Fèsógach*—646. *Garthmar*—648. *Míleech*, all from nouns noticed, *supra*. 647. *Bronnmar*, from brú, gen. s. bronn, W. bru (womb): a dimin. from brú occurs in the dat. sing.: his *bronnait* (gl. infra ventriculum), Z. 593. 649. *Suethach*, leg. snedhach (nitty), W. neddog, is interesting, furnishing, as it does, a hint as to what must have been running in the heads of the European Aryans at an early period, for sned, Z. 1126 (W. nedd-en, Bret. niz) is Slav. gnida, Gr. κόρυς, κόρυδ-ος, N. H. G. nisse, Lith. gli(n)da, Lat. le(n)s, le(n)dis.

650-653. *Coisínlech* (if I read the word rightly) means, I presume, taking short steps, going pedetentim, step by step, slowly. 651. *Croindtilli* is probably a blunder for crointsílech, an adj. formed from crontsaile, phlegm, spittle, derived by Corm. from grant (grey), and saile = saliva. 652. *Gerbach* (gl. rugosus, wrinkled, shrivelled) is now "scabby." 653. *Bocóidech* (gl. maculosus, spotted), leg. bocóidech? from bocóid, a spot, O'R.

654-659. *Anmach*, from anim, *v. supra*. 655. *Clúmar*—656. *Mchlúmar*, from clú (gl. rumor, Z. 68, also fama), W. clyw; cf. Slav. slovo (verbum, sermo), slava (gloria), Gr. κλέος, Skr. çravas, rumor. The W. for fumosus is clodfawr = clotomâros (the O. H. G. Hlodomâr, Glück, 81); cf. with clod, Ir. cloth (fume, praise) = cluta-s, Gr. κλυτός, Lat. in-clytus, Eng. 'loud; Ir. cluas (ear) = W. clust (cf. Eng. 'list). The root reduplicates in Celtic. Thus in Irish: rot-che-chlad-ar (hears thee), Z. 496; ce-chluista .i. nochluinthea (auditum erit, Brehon Law gloss). And in Welsh: eigliſ (audiui), Z. 420 = Skr. çuçrâva. 657. *Brellach* (gl. spadosus) I cannot explain with any certainty; spadosus is, perhaps, a med. Lat. adj., from spado (σπαδῶν), an impotent person. 658. *Prebach*, kicking (preabuim, I kick, O'R.). Is retrocosus for calcitrosus?

¹ Perhaps we should rather translate "in greatness," "in grandeur;" lethe and fairsinge, like amplitudo, may well have attained to this secondary signification.

citrosus? or a barbarous hybrid from retro and the Irish cos (= coxa), leg from knee down, foot? 659. *Geal* (white), O. Ir. gel, *v. supra*.

660-669. *Tegaisge* (gl. doctus), *teoisce*, gl. doctior, *infra*: cf. sochoise, gl. docibilem, Z. 832; cose (institutio) Z. 53; cosce, *ib.* 61; cosce, *ib.* 78: *coscitir* ind fir et doairbertar foréir daé, "the men are taught and brought under the will of God," Z. 618. I know not if O. Ir. *écese* (habitus, forma), Z. 832, 235, or W. *dangaws*, demonstration; *arddangos*, to demonstrate, be connected with this word. 661. *Maith*, good, O. Ir. nom. pl. maithi, Z. 883 (an i-stem), W. mad; cf. the Gaulish name Teutomatus. 662. *Ole* (bad), n. pl. masc. uile, uilee, Z. 252; acc. pl. masc. uleu, Z. 457. In the nom. and acc. pl. neut., when followed by *sa*, this adjective drops its proper termination: *inna ole-sa*, Z. 354, 676. 663. *Mór*, O. Ir. már, mór (W. mawr), great = μακρός? (the guttural was lost even in Gaulish; cf. Virdomarus, Brogi marus [W. bro, country], Segomarus [Skr. sahas, strength], Iantumarus [Ir. étmár], Nertomarus [Ir. nertmar¹]); cf. μέγας, mag-nus, Skr. mah-at, for maghânt, Goth. mik-ils, μεγάλον. 664. *Beg* (small), O. Ir. bece, W. bach, cf. Gaul. "*Becco* Moecenis fil.," Z. 77. 665. *Solus*, *v. supra*. 666. *Taithnemhach* (gl. candidus), from do + aith + nemh; cf. W. ednyf, ednyw (purity, vigour), with which we may, perhaps, connect Adnamatius, Namatius (Glück, 39), *namhain*, and Namnetes (Glück, 140). 667. *Sauntach* (greedy, avaricious, covetous) occurs in Z. 78, from sant, with which Z. wrongly compares the Gaulish tribe-name Santones, for W. and Bret. elwant (invidia, desiderium) points to an Old Celtic svanataka. Cf. Suanctes, Consuanctes (Glück, 28, 64). 668. *Dingbala*—669. *Midingbala* (worthy, unworthy), I can in nowise explain, unless, indeed, dingbala be from do-ind-gabál (acceptabilis).

670-674. *Imdha* (gl. multus), in Z. 75, imde (multus, abundans) = ambitias, imda, gl. opulentus, *ib.* = ambitvas? cf. Ambitui, a Gaulish tribe-name; imbed (gl. ops copia, Z. 75), all from the prep. imm, W. amm, Gaulish ambi (circa) = Lat. amb, Gr. ἀμφί, Skr. abhi, Eng. um (in umstroke = circumference, Fuller), which has often an intensive meaning. 671. *Glan* (purus, mundus, clarus), mod. W. glân, with inorganic lengthening of the vowel (Glück, 187, justly compares the Keltic river-name Glana), aet ranglana, gl. siquis emundaverit se, Z. 454, glantar as (eliditur, Z. 985), bóí ní roglante and, Z. 1060; cf. Eng. clean, N. H. G. klein? 672. *Taire* (gl. rarus), whence

¹ Curiously enough, we find many O. German names formed with this adj. and identical with Celtic appellations, e. g., Hadumar (= a Gaulish Catumâros), W. catmor, Hlodomar (= a Gaulish Clotomâros), W. clodfawr, &c., Glück, 78, 81. So Hlinemar = Ex-cineomarus, Sigumar, Segimerns, hod. Siegmar = Segomarus.

whence *teirce*, *infra* (gl. raritudo), thin, scanty. 673. *Beg*, *v. supra*. 674. *Duingen* *no cruaidh* (gl. durus), daingen glosses firmus, *infra*, *édaingen* (infirmus), O'R.'s daingean, "strong, secure, close;" *isin dun daingen*, Z. 30, "in the strong fort;" daingnigim (gl. mœnio), Z. *ib.* Apparently donjon, Eng. dungeon, are Celtic words, perhaps cognate with O. H. G. *dwingan*, Eng. twinge, tongs, tack (Zwecke): *cruaidh*, "hard, callous, severe," O'R.

675-694. *Fliuch*, moist, wet = W. *gwlyp* (= *vlievas* ?); cf. *fliuchidhecht* (gl. liquor), *infra*, *fliuchaide* (humidus, Z. 272; *fliuchaidatu* humiditas, Z. 66; *fliuchaigim*, gl. lippio, Z. 65; *fliuchdere*, gl. lippus, Z. 65; cf. Corn. *glibor* (moisture) = W. *gwlybwr* [= Lat. liquor], and O. W. *rogulipias*, gl. *olivavit*, Z. 420. If *fliuch*, *gwlyp*, be, as conjectured, from *vlievas*, we may be correct in comparing the word with Lat. *lippus* for *vlippus* (where *pp* may have sprung from *kv*, as in *ῥππος*, from *akra*, Skr. *अक्रा*), O. Slov. *vlǔgŭkŭ*, humidus. 676. *Dochenélach*, low-born, ignoble; *cenél* genus, gen. *ceneiul* = O. W. *cenitol*, Z. 172. The dat. sing. of *cenél* occurs in the following passage in the Book of Armagh, 17 *a*, 2, now for the first time correctly printed: Conggab patrice iarnaid puirt indruimm daro i. druim lias, Fácab patrice adaltie .n. and benignus ainm 7 fuitinse xiii. annís. Gabais eaille lapatrice lassar ingen anfolmithe *dicheniul* caicháin. Baide and tarési .m. benigni trífichteá bliadne, "Patrick afterwards abode at a place [or house—observe the locative of *port*] in Druimm Daro, i. e. Druim Lias. Patrick left his pupil there. Benignus was his name, and he was therein for 17 years. Lassar, a daughter of Anfolmid (?), of the race of Caichán, took the veil from Patrick [lit. cepit velum apud Patricium]. Three scores of years was she there after Benignus." 677. *Fada* (long), O. Ir. *fota*, Z. 942; *fote*, Z. 966, n. pl. *bithíotai*, semper longi, Z. 824. The subst. is *fot*, Z. 230, gen. *fuit*, Z. 66. 678. *Cumair* (short, brief), O. Ir. *cumbair*, whence *cumbre* (brevitas) or *chumbri*, Z. 1074; cf. W. *byr*, Lat. *brevis*. 681. *Firénach*—682. *Ainífirénach* (just, unjust); cf. *firián* (verax, justus), Z. 115, &c.; gen. pl. *hignimaib* fer *fírean* (Patrick's hymn), *fírianugud* (justice, justification), Z. 53, 346; *fírianigedar* (justifies), Z. 445. Cf. W. *gwirion*, from *gwir-iawn*: *iawn* is "equity," "just," "meet;" cf. O. Ir. *án* ("wealth," nom. pl. and gen. pl. anc, dat. pl. *ánib*, acc. pl. *anu*, Z. 934, a masc. u-stem), with which Dr. Siegfried is inclined to connect the Zend *yāna* (see Haug, *Die Gáthá's*, p. 42). 683. *Brén* (gl. fetidus), *brénaim* (puteo), *bréntu* (factor), Z. 1085; cf. W. *braen* (rotten), *braenu* (to moulder); perhaps connected with *braigim pedo*, Z. 431, the *g* being lost before *n*, as in the instances quoted *supra*. 684. *Salach* (gl. sordidus), *v. No.* 616. 688. *Tempoll*, from *templum*, as—689. *Taiberne*, from *taberna*, and—691. *Reilic* (gl. simitherium, a cemetery), from *reliquiæ* (observe the hard *c* = *qr*,

c = *qr*, as in *mac*), gen. sing. *timehell na relgi*, "round the cemetery" (Leab. Breace, cited Lib. Hymn. ed. Todd, 31). 693. *Adhlucadh* (gl. sepulchrum), *Adhlacad* (gl. monumentum), *infra*, No. 759, are etymologically obscure to me. Can they be a corruption of *adnacul* (sepulcrum), *Z.* 731 (i slebti *adranact* eremthann, "C. was buried in Sletty," Book of Armagh, 17 b)? with which, perhaps, *vévus*, Zend. *naçn*, Skr. *r. naç*, "to die," Lat. *nex*, *nox*, Ir. *nocht*, may be connected. 694. *Edail* (gl. lucrum), O'R. *cadail*, leg. *éadail*, W. *ennill* (mase.) = *antalli*? (gain, profit, acquired wealth). Gael. *eudail*, "treasure," cattle, feudail, "cattle," "herds," (with inorganic prefixing of *f*?).

695-699. *Mirbail* (gl. miraculum, wonder), an *i*-stem, acc. pl. *dogni in noemog-sa na mirbaili mora* (this holy virgin performed the great miracles), Leabhar Breace, cited by Dr. Todd, Lib. Hymn. 65. This word is taken from *mirabile*. 696. *Bachlog* (gl. monaculum, i. e. monaculus?); should we read *bachlóg*, and is this a playful dimin. from *bachal* = *baculus*, *crozier*? Or is this word connected in meaning with *bachlach* (*tamulus*), *supra*? and is *monaculum* a contemptuous word for servant, slave, a meaning often attributed to *manach* (*monachus*) in Irish, as will be seen from a note on S. Hilary's hymn in Dr. Todd's ed. of Lib. Hymn. 699. *Diner* (gl. jentaculum), from the English *dinner*.

700-708. *Criathar* (gl. cribrum, sieve) = *crétara*, Corn. *croider*, Bret. *krouezer*: glosses *cerebrum* in *Z.* 22 (the scribe having obviously mistaken *cerebrum* for *cribrum*): Skr. root *kṛi*, to pour out. Cf. *κρησάρα*, Benfey, G. W. ii. 171. 701. *Muilind* (gl. molendinum), *Muilcand* (gl. pistrium), *infra*, No. 711, *mulean* (gl. pistrium), *Z.* 740, is probably, like W. Corn. and Bret. *melin*, from the Latin *molendinum* (*mōlo*); cf. *muilneoir*, a miller, O'D., Gr. xxxiv. Though the word for mill may be a foreign word, the root is certainly in Celtic: cf. Ir. *meilim* (I grind), W. *malu* (to grind); and cf. *μύλη*, O. H. G. *mulī*, Lith. *malūnas*, Eng. mill. 702. *Gargga* (gl. atrium, hall), said to be "court-yard," "enclosure" (but read *garga*, and cf. Skr. *gr̥ha*, house?). 703. *Tiradh* (gl. torritorium, if this be what our careless copyist had before him), leg. *tíradh* (kiln-drying), for *tirsadh*? *tirme* (*ariditas*), *tírim* (*aridus*), both in *Z.* 1070, gl. 15, *ho tirmai .i. co na bí tírim* (from dryness, i. e. that it be not dry), *tír* (*terra*), all from Skr. *r. tr̥sh* (*tars*), to thirst, "ursprünglich offenbar trocken, vgl. gr. *τέρος-ο-μαί*. Das goth. *thausja* ich trocken, euphonisch für *thursja* (und dieses für *tharsja*) stützt sich wie das lat. *torreo* (aus *torseo*) auf die skr. causalform *tarsháyāmi*" (Bopp, vergl. gramm. 2te ausg. i. 105). One would have expected the *r* doubled as in *carr* (*supra*), Skr. *karsha*, "dragging." 704. *Orlar*, leg. *orlár*? (gl. vestibulum, a fore-court), *lár*, W. *llawr* is *solum*. Can the *or* be = *παρά*? cf. Ar-morica, *παπαλία*, or is *or* for

for *aur*, and this for *air*, Gaul. *are*, as in *doaurchanin* (gl. *sagio*), Z. 10. 705. *Stœronna* (stirpidivortium, separation of a stock), from *stoc* (stirps)—cf. Corn. *stoc*, gl. stirps—and *ranna* (leg. *rannadh*?), a division, parting. Note the assimilation of the first *a* in *ranna* to the *o* of *stoc*, and cf. *ocond*, *ocon*, *oco*, Z. 594. 706. *Cris tribhuis* (gl. *lumbarium*), “belt of the trowsers” (*tribhus*, *v. supra*). 707. *Sgornachan* (gl. *epiglotum*, the epiglottis): *sgornachán*, says C., is now “a long-necked fellow,” cf. Gael. *sgòrnach*, “throat, neck.” 708. *Crombéol*, gl. *gernonum* (if I read the words rightly), a moustache (cf. with *gernonum* O. Fr. *grignon*, *grenon*, *guernon*, “bart sowohl der oberlippe wie des kinnes,” Diez, E. W. 182, and O. H. G. *grani* (plur.), M. H. D. *grau*, O. N. *grön*, there cited. I know not if there ever was such a word as *grami*, “long hair,” O’R., but it is possible there was, as *grannaidh* (hair) occurs in Gaelic. I have never met *crombéol*, except in the Anglicised form *crommeal*:—

“They tell me the stranger has given command
That *crommeal* and *coolun* shall cease in this land.”

S. FERGUSON.

709-719. *Sgeota* (gl. *cartesium*), spelt—710. *Sgéotha* (gl. *sacritegium*) seems to be a bag or wallet for carrying ecclesiastical books or utensils. C. quotes: *Seóda* nan aid-bheadh ar muin ehléirig riachóis, Book of Fermoy, 88 *b, b*. 711. *Muilleand*, leg. *muileann* (gl. *pistrinum*, a pounding-mill), *v. supra*, No. 701. 712. *Clíathach* (gl. *clastrum*) seems to be an enclosure made of hurdles, from *clíath*, as to which *v. supra*. In Gaelic this word means “the frame of the ribs,” “the chest.” 713. *Tech na merdreuch* (gl. *prostibulum*), “the harlots’ house.” 714. *Braccein* (gl. *redimicium*, a band, girdle), is, perhaps, a garter (from *brace-a*?). 716. *Bile* (gl. *ventilogium*, a weatherecock, Dief.) seems a blunder; *bile*, so far as I know, has in Ireland only the two meanings: “border,” and “old tree” (such, e. g., as grows by a holy well or in a fort). In Scotland it also means “leaflet,” “blossom.” 717. *Ceís* (gl. *stragulum*, covering, rug, horse-cloth) is the Corn. *peís*, gl. *tunica*, *pows* (*tunica*), Z. 123, *peus* *gruce*, gl. *toral*, Z. 124, W. *pais*, pl. *peisiau*, Z. 1121. Cf. *cass-ock*? 718. *Dithen* (gl. *lolium*, darnel), O’R.’s *dithein*, W. *llys dyn*. 719. *Crand glesta*, leg. *glèsta* (gl. *plectrum*, the stick for striking the chords of a harp or other stringed instrument); *crand* (W. *preu*), O. Ir. *crann*, has occurred frequently, *suprà*: *glèsta*, gen. sing. of *glésadh*; cf. Gael. *gleusadh*, “a tuning,” “act of tuning,” &c. O’R. has *gleusaim*, “I prepare, tune, arrange;” *gléus*, “key or gamut in music.” Cf. W. *glwys*, “pure, pleasant.”

720-724. *Teine creasa* (gl. *igni ferrum*), fire of [the] girdle, i. e. flint-steel-and-tinder; as to *teine* (MS. *teini*), *v. supra*, and compare Zend *tañu* (hot) ex *TAPNU*, as Ir. *suan* (sleep), W. *hun* is from *svapna*; *creasa*, gen. of *eris*, which occurs *suprà* in

cris tribhuis, gl. lumbarium. 721. *Dubhradan* (gl. scrupulum), leg. dubhradán? I have never met elsewhere; perhaps it is a dimin. of dubhradh, "shade, eclipse," O'R., and may mean "trouble," "anxiety," figurative meanings of scrupulus, properly a pointed pebble. 722. *Tuairgin* (gl. teretorium, i. e. tritura). The O. Ir. verb and subst. occur in Z. 853: dofuairce (triturat): ar is bés leosom in daim do *thúarcu* ("for it is a custom with them for the oxen to thresh"); and pistor is glossed by fer dénmha bairgine *tuarcain*, dofuairceitis inna grán la arsidí, "a man who makes bread [lit. a man of making of bread] by pounding: among the ancients they used to pound the grains;" and tuarcun glosses tribulatio, comthúarcun, eontritio, Z. 738. 723. *Cluain gabála* (gl. herbagium): *cluain*, of which the dat. occurs in Z. xxxii. hi *cluain* mac-cunois, is a meadow, a lawn, in Scotch Gaelic also "a bower," = clòni, W. clyn, "brake," "thicket:" cf. Cluniacum, hod. Clugny; *gabála*, gen. of gabáil (capere, captio), and cluain gabála is, according to C., an Irish legal term for "an appropriated field, a field not held in common." 724. *Caire* (gl. caldarium, "a vessel containing warm water for bathing"). W. pair (caldron), Corn. pèr, Fr. pair-ol, generally means caldron (as in *Coire Breccáin*, Corm., now Corryvreckan). It also means "a hollow or cul de sac in the mountains," Reeves, Vit. Col. 88, where Coire Salchain occurs, and in this sense has been adopted into the English language as "corry;" coire = KAKRIA or PAKRIA, P. KAK, PAK (No. 240, *supra*), as dér = *ῥάκρυ*, Goth. tagr; fiar, W. gŵyr = vakra, vārus; sár = Skr. çakra, Lat. sacer; mār = *μαρκός*.

725-729. *Longport* (gl. eastrium), leg. longphort = W. llongborth (ship-harbour); *longport* glosses *susad* in II. 3, 18, p. 523. It is not easy to see how its elements—*long* ship (*v. supra*) and *port* (a house, place, harbour)—can when combined express the idea of eastrium. *Port*, gen. and loc. sing. puirt, dat. sing. pnrt (Lib. Hymn. ed. Todd, 13 is, perhaps, connected with Zend peretu, Eng. ford. Dief. G. W. ii. 365. 726. *Mainister*, gen. manestrech, Z. xxviii., from monasterium, but with a remarkable change to the *e*-declension. 727. *Fortacht* (gl. suffragium), here "a favourable decision;" cf. fortachtid, gl. fautor, Z. 766, 845; acc. s. fortachtáin, Z. 270, a fem. n-stem, generally "assistance." The verb occurs in Leab. Breace (cited by Todd, L. II. 65), is hi *fortaigess* da [leg. dona, dna?] eech oen bis cumca oen in guasacht (she it is, then, that helps every one who is in anguish and in danger); fortacht, Z. 195: eo fordumthésidse, "that ye may help me," Z. 335: fortiag (gl. conniveo), Z. 438. 728. *Proindtech* (gl. refectorium), and—729. *Codaltech* (gl. dormitorium), are, respectively, compounds of *tech*, house, with *proind*, W. *prain*, from Lat. prandium, and *codal*, whence *codlain*, I sleep, O'R. The O. Ir. contul (?) dormio (ma *conatil* si dormis, Z. 1053, *contuil* each úadib forsét, Fiace, 31) appears connected with this.

Proindtech

Proindtech (spelt *praintech*) occurs in the Book of Armagh, 18 b, 1 : airm ifuirsitis in force arimbad and furruintis *apraintech*.

730-739. *Speilp* (gl. coopertorium, i. e. cooperimentum? coopericulum?) is explained "a belt, armour," by O'R., but by C. "a girdle or swathe of linen." 731. *Tunna* (gl. dolium, a large jar), exactly O. Norse tunna, is "a cask" in O'R.; hardly a Celtic word; cf. W. tynell, Corn. tonnel, Bret. tonel, French tonneau, M. H. G. tonne, Eng. tun, &c. 732. *Seiche* (gl. corium), "a hide, or skin," O'R., Gael. *seiche*, *seich*, *seic*. 734. *Intlecht* (gl. ingenium), in O. Ir. intliucht, intslíucht (= andeslictus?), intellectus, sensus, Z. 42, 849, 230, gen. intliuchta, Z. 63 : slíucht, Z. 970, a masc. u-stem, compounded with the prep. ind (= Gaulish ande) which aspirates, and the *d* of which becomes *t* before aspirated *s*. 735. *Senáis*, old age, from sen (old) = sena-s (Gaulish Seno-magus, Zend. hana), and áis (age), a masc. i-stem, which Ebel would connect with Skr. áyus, but this would be a solitary instance of the preservation of an original final *s*. Áis, perhaps, stands for áissi-s ex áivs-i-s: cf. O. W. *in ois oisoudh*, the mod. W. yn oes oesoedd, Z. 298 : Corn. huis. 737. *Loseal* (gl. incendium, burning); dat. sing. do *loseal*, Z. 768, loisedib (gl. essis), *ib*. forloisethe (gl. igne exanimatus), Z. 845; cf. Corn. lose (arsura, ustulatio), W. llosg, Bret. losk. 738. *Martre* (gl. martyrium), like martir, a martyr, Colm. 19, W. *merthyr* is a foreign word. O. Ir. martre : filus trechenelae *martre* dancu adrimiter ar cruich du duiniu¹ mad esgre baan martre ocus glas martre ocus dere martre, "now there are three kinds of martyrdom which are considered as man's cross, that is to say [lit. if thou sayest], white martyrdom, and green martyrdom, and red martyrdom," Z. 1007; dul *martre* tartarcenmsi, Z. 618, "to suffer martyrdom for your sake;" hence martre appears to be a fem. iá-stem. 739. *Taile* (gl. salarium, wages), cf. W. *tal*, pl. *talion* (payment), *ταλος*, *ταλειω*.

740-744. *Soiler* (gl. solarium, sun-dial? house-top? Germ. söller), Corn. soler (Z. iii.); solarium is glossed by solam in Z. 733, which looks a genuine Irish word, and gives a favourable idea of the material civilization of the Irish ecclesiastics in the eighth and ninth centuries, especially when we consider their native words for napkin (lambrat bís tar glúne, gl. mappa, gl. mantile, i. e. a napkin that is over the knees, Z. 613; lámbrat (gl. gausape), Z. 820), for canal, or, perhaps, water-pipe (lóthur, gl. canalis, lothor, gl. alveol, Z. 744, for bath : fotharcud, Z. 893, *infra* fothragad); but, above all, for usury (fógbaidetu for fogaibthetu, Z. 844). 741. *Seallad* (MS. seall), (gl. sellarium) a pantry, *sealladh*, "a cell, O'R. 742. *Groigh* (gl. equitium), a stud of horses, Gael. *greigh*, s. f., an i-stem = gragi-s, cf. Lat. greg (grex), W. *gre* (herd, stud).

¹ Lit. are counted for a cross to a human being : glas = glasta : cf. glastum, woad.

stud). 744. *Muinél* (gl. collum, neck), Gael. *muineal*, gen. *-eil* = W. *mwnwgl*; cf. *muinde*, gl. collarium, *muinntore*, gl. torques, Z. 764, where is also *muine*, which I suspect is a misreading or misprint for *muinee* (necklace); cf. *mong*, W. *mwng*, mane.

745-749. *Druim* (back, ridge): gen. sing. *drommo*, dat. *druimm*, occur in the Book of Armagh, 17 a, 1: *Issi inso coibsc fétho fio ⁊ aclocht dibliadin rembas daú duman-cluib drommo liás ⁊ dumaithib callrigi it[er] crochaingel ⁊ altóir drommo liás nadeonfil finechas fordruimm leas act cenél fétho fio ma beith nech besmaith diib beseráibdech beschuibsech dinchlaínd manipé duécastar dús inétar dimuintir drommo liás l. diaman-chuib Maniétar dubber décrud dimuintir pátríce inte . . . [“This is the communication of Féth Fio and his bequest, two years before his death, to the monks of Druim Liás and to the nobles of Callrige, as well the chancel as the altar [i. e. as well the laymen as the clerics] of Druim Liás: Let there not be *finechas* (inheritance of kindred, *fine*?) on Druim Liás (i. e. let it not devolve according to the law of *finechas*) but the race of Féth Fio, if any one of them be good—if any one of the clan be pious and decent. If there be not, let it be seen if there be one of the family of Druim Liás, or of its monks. Unless one be found, place a member of Patrick’s family into it.”] *Druim* occurs in Z. in composition with the numeral *nóin* (9): *mochoe nóin-drommo*, “Mochoe of Nendrum” (Nine-ridge), now Mahoe Island, in Strangford Lough (Todd, L. H., 100). 746. *Ceilebradh coin* is “a bird’s warbling,” *ceilebradh*, from *celebratio*: the verb *ceilebraim* means “I bid farewell;” *lasc celebirsimne* (gl. cum ualefecissemus), Book of Armagh, 184 b.; *ceileabhar*, “chirping like birds,” O’R.; *coin* gen. sing. of *én* (Z. 82: gen. *indeuin*, Z. 24) = *atina*, W. *edyn*. Cf. O. W. *etn-coilhaam* (gl. auspicio, Z. 130: *actinet* (volucres), Z. 169; Corn. *idne* (auceps), Z. 784. Has an initial *p* been lost by these words, and dare we compare (with Dr. Siegfried) *πέτομαι*, *πετερά*, Lat. *penna* (for *petna*—W. *adan*), Eng. feather (O. W. *eterium*, *avis*, singularis, Z. 300: *atar*, aves: collect. *ib.*). *Crand tochartaigh* is “a reel;” cf. *tocharaim*, “I wind up, I reel,” O’R., Gael. *tachras*, “winding, act of winding yarn;” *gyrgyrium* (if I read the word rightly—in Med. Lat. generally *girgilbus*) seems formed by reduplication from *gyrare*. (See Pott as to this word, Zeits. i. 309.) 747. *Inchin* (gl. cerebrum), the brain, Gael. *cachaim*, W. *emennyd*, Corn. *impinion*, Bret. *empenn*: gen. *inchinne*: *La sodain dolléci dia féraib fidehilli don techtaire com boi for lár a inchinne* (Táin bó Cuailgne in the Lebar na Uidre), thus rendered by O’D., Lebar na Cert. lxiv.: “With that he cast [one] of his chessmen at the messenger, so that it pierced to the centre of his brain:” *inchinn* is an *i*-stem, from *in* (= *ande*?), and *cenn*, head. The word is formed like *εγκέφαλος*. 748. *Stol*, leg. *stól* (gl. scanum, i. e. scannum).*

seamnum), W. ystawl, fem.: both, no doubt, from Eng. stool, A. S. stól. 749. *Firmament*, like Corn. firmament, W. *ffarfafen*, of course from firmamentum.

750-758. *Mír plac*, gl. rubigorium, is altogether obscure to me. Possibly it may mean "the (top) red part of the cheeks." (Cf. Gael. *mír*, "the top or summit;" *plac*, *pluic*, *plac*, "cheek," O'R. 751. *Luch fáisnéise* (if I read the last word aright) is "reward of information;" inventorium from invenio, in the sense of discover ("seis, Pamphilam mean *inventum* eivem?"). 752. *Inuarbad* (gl. exilium), for indarbad; cf. indarqe (ejectio), Z. 591, gen. -pi, dat. -pu, Z. 246; indarbad expulsus est, O'D. Gr. 291; isan *indarbe*, gl. in repulsam, Z. 247; aren *indarbe* analchi ood (that he banish vices from him, Z. 1003; tre *indarpu* .de. asin mascul (per ablationem syllabae *de* a masculino, Z. 848; nachimr'indarpu-se quod non me repulit, Z. 848; nachitr'indarpither .ne sis exheredatus); *innuarbar* hires dam trí drochgnínn, "Faith also is banished by evil deeds" (note the assimilation of the *d*); the *ind* (Gaulish ande, Skr. adhi, here signifying motion from something Z. 848, which something is, in the present instances, arbe, orpe, heritage (gen. orpi), Z. 234, a neut. ia-stem, which = N. H. G. erbe, Ang. S. yrfe neut., as in Beowulf, 6093, ed. Thorpe. Cf. also na berat an *erpther* doib, "let them (slaves) not take away what is committed to them," Z. 458; nomérpinem (me trado, confido), Z. 431; nobirpaid (confiditis) ro *airptha* (commisum est), Z. 7. 753. *Oilemáin*, gl. alimentum, root al, as to which *c. supra*. 754. *Airge*, "a herd," O'R., *c. supra*. 755. *Tormach* (increase). 756. *Mithormach* (decrease), *tormach*, leg. tórmach = do-for-mac-a, Z. 1051, gl. 26; tormachtaid (auctor), Z. 766; tormachtaí (aucta), Z. 983; dofórmagat (augment), Z. 854; doformagar, tórmagar (augetur), doformagddar (augmentur), Z. 854. Here again we find the Skr. root mah. 757. *Edach* (clothing), O. Ir. étach, Z. 442, éitach, Z. 1050, gen. étig, Z. 857, éitich, Z. 1051, a neut. a-stem, as in Z. 235, gaibid innib *anétach* mace cóimsa, "put around ye the raiment of sons of mercy." 758. *Ogdhamh* (gl. jumentum, a beast of burthen), lit. young ox; cf. ógbho, leg. ogbhó, O'R.; óg = O. Ir. óe óelachd, gl. juvenilia, oemil (= yavanea-milit), gl. tyro, Z. 60; oemiledu, gl. athletas, Gildas). Óe = O. W. ionenc, W. *ieuuac* = Eng. young = juvenens, which shows that our Irish word has not only lost *e* and *n* in the middle of the word, but *j* (*y*) at the beginning. The original is YAVANKA, the *a* in the first syllable being found in the Skr. comparative and the superl. yavishṭha, and in *Yávores*, which Lassen has equated with juvenes. The stem has been recognised by Dr. Siegfried in the O. Ir. comparative óa, "less" (= W. iau = Skr. yaviyāns), and superlative oam (gl. minimus, Z. 286) = W. ienaf. Z., p. 60.

¹ In the MS., fáini, with an oval mark over ai, and a mark like a long *z* between *n* and *i*.

60, points out another word in O. Ir. which has lost initial *j*, viz., aig (gl. cristallus, Z. 60), the corresponding W. word iâ (= yag), ice, and the Breton adj. yen (= yagin), icy, still retaining the semi-vowel. Cf. also uisse with Lat. justus, from which, however, I do not think it taken. Consider A. Weber's remark (Ind. Stud. iv. 398), "yôs for yâvas, from \sqrt{yu} , to join: cf. Lat. jus, Zend yaos, in the verb yaozhda." In other words, such as isu (Jesus), ice (salus), W. icchyt, íth (gl. puls, Z. 60), W. iot, the *j* has blent with the following vowel, and produced *i*. *Damh* will be considered *infra*, No. 858.

760-769. *Tinna* (gl. testamentum), O. Ir. timne: "is taschide *timne* dée do cho. mahad," Z. 897 ("it is necessary to fulfil God's commandment"). This timne is a neut. ia-stem. 761. *Instrumint*, like—766. *Saltair* (gl. psalterium) is a foreign word. 762. *Dáin* (gl. tegmentum), O. Ir. dítiu, gen. díten, *v. supra*. 763. *Médugud* (gl. augmentum), from *méid*, gl. magnitudo, *infra*. 764. *Spiúvech* (gl. fragmentum), from the same root, probably, as W. ysbwrial, sweepings, ysbwrión, refuse, *Spruilleach*, gl. fragmen, *infra*. 765. *Duillen* (gl. folium), W. dalen, deilen, Corn. delen, Bret. delien, pl. deliou, Gaulish dula in πεμπέουλα quinquetfolium: πεντάφυλλον Πωμαῖαι κερκεφόλιον, Γάλλοι πεμπέουλα [alia lectio πομπαιέουλά] Δάκοι προπέέουλά. Dioscorides, 4, 42, cited Z. 324. Z. thinks that dula = folium, b-l-at. Celtic *d* may certainly sometimes be = Lat. *f*, because we know that at the beginning of a word the latter often represents *dh*. The double *l* in duillen seems due to an original semi-vowel. Cf. *φύλλον* = *φελλον*, fol-i-um. But what is the -en? A trace in Irish of the singulative forms of her Celtic sisters? 767. *Lité* (gl. pulmentum), Gael. *lit*, *lite*, is porridge. Cf. W. llith, "meal soaked in water." 768. *Uathne* (gl. dipodium, if I rightly read this strangely contracted word, *ff* = *di f*, i. e. two f's) is a kind of rhyme in Irish verse, discussed in O'D. Gr. 418. Our scribe does not seem to have been very deep in Greek, *ἑμποδία* being "two feet combined into one metre." 769. *Bidhgadh* (gl. pavementum), O'R.'s *bíodgadh*, "stirring, rousing, startling;" Gael. *bíodhgadh*, "a stirring up, sudden emotion."

770-777. *Cai* (gl. lamentum, "wailing, weeping") occurs in Corn., but I omitted to note where, also (spelt coí) in Lib. Hymn. (fol. 3, *a*, and p. 72, ed. Todd, where the mark of length is omitted). 772. *Céd* (gl. centum), O. Ir. céit, Skr. çata-m, Zend çatē-m, ἐκατόν, Lat. centu-m, Goth. and O. H. G. themes, hunda, hunta. Here the Welsh and Bret., as usual, surpass the Irish and Cornish in retaining intact the combination nt; W. and Bret. cant, Corn. cans. In composition céit aspirates. Thus Conn céteathach "100-battled Conn." 773. *Dá* (2), in O. Ir. inflected with dual-endings, nom. nase, and n. dán for dvâv (originally dvâm?), gen. dá

not

not aspirating = Skr. dvayôś? dat. *dib ñ*)¹ (= Skr. dvābhyām?), acc. *dá* for *dvāv*. The fem. was nom. *dí* = *dvai*, Skr. *dve*, Lat. *duæ*, gen. *dá*, dat. *dib(ñ)*, acc. *dí*. In composition this numeral was *dé*, which is curious, as the Skr. is *dyī*, and Gr. *δι*, Zend and Lat. *bi-*, A. S. *tvi*. In O. W. *don* masc. *duí* fem. 774. *Tvī*, masc. and neut. (3) does not aspirate, having ended in the nom. originally in *s*; the O. Ir. forms for the fem. of this numeral are *teoir*, *teora*, gen. *teora (ñ)*, dat. *teorailh*, acc. *teora*. Of these, *teoir* is obscure to me; *teora*, *teora (ñ)*, seem to be formed from an extended theme. In O. Welsh, *tri* masc. *teir* fem., which last is the mod. *tair*. 775. *Ceithre* (4), I have never met in O. Ir., though *ceithri* occurs in the Lib. Hymn. (a MS., I should say, of the eleventh century). The O. Ir. forms are *ceithir*, masc. and neut. (= W. *petuar*, Skr. nom. masc. *chatvāras*, neut. *chatvāri*, Goth. *fidvār*), and *ce-theora* fem. Corm. (We may expect to find a *ceitheoir* = W. *petoir*, Skr. *chatsara*?) 776. *Cúig* (5), O. Ir. *cóie* = Lat. *quínque*, Skr. *pánchan*, Zend. *panchan*, *πέντε*, Æol. *πέμπε*, Goth. *fiuf*, Eng. *five*. The non-occurrence of what may be called a transposed *n*³ after *cóie* before vowels and medials (except of course in the gen.) might be regarded as confirming Bopp's assumption that the final nasal in the Indo-Zend *pancha-n* is a later addition, were it not that the Welsh *pump* nasalises an initial medial, and should therefore, according to Aufrecht, Beitr. i. 105, have ended in *n*. However, this phenomenon seems quite modern (cf. *pump* gwaged, 5 women, not *pump* ngwaged, Z. 325, quoting the *Mabinogion*, iii. 101), and is probably owing to the influence of the *m*. 777. *Sé* (6), W. *chwech* = *svecs*, originally *kṣvas*, Zend. *kṣvas*, the final *s* (= Lat. *x*, Gr. *ξ*, Skr. *ś*, Goth. *hs*) is retained in the ordinal *ses-e-d*, W.

¹ As in the following examples: for *deib ñdillib* (according to two declensions), Z. 277; in *dib ñuarib* *deac*, Z. 312 (in 12 [2 + 10] hours); in an *dib ñairechtaib* *dermaraib* (in their two vast assemblies), Adamnán's Vision, and with the *n* changed to *m* before *b*: *Doluid Oengus con dib mbuidnaib* *arachend dia marbud* (O. went with two troops before him to slay him), Trip. Life of Patrick.

² A curious Celtic (Pictish?) form of this numeral is found in composition in the name *Cothir-thiacus*, given to S. Patrick, "because he served four houses (households?) of druids." It occurs in the following passage (Book of Armagh, 9, a, 2):—"Tírechán epí-copus hec scripsit ex ore uel libro ultani episcopi cuius ipse alumpnus uel discipulus fuit. Inueni .iiii. nomina in libro scripta patricio apud ultaunm episcopum conchuburnensium sanctus magonus qui est clarus [cf. "Apollini Granno *Mogorno*"] succetus qui est [deus belli—see the gloss on the Lib. Hymn. copy of Fiacc's Hymn, v. 2, where this name is spelt *sucent*] patricius cothirthiacus quod seruauit .iiii. domibus magorum et empsit illum unus ex eis cui nomen erat *milíuc maccuboin magus*." (See Lib. Hymn. ed. Todd, p. 27.)

³ Z. calls this a prosthetic *n*, which conveys an erroneous idea. Irish grammarians call it an eclipsing *n*. I have, I believe, proved that this *n* has almost always originally belonged to the termination of the word immediately preceding that to which it seems prefixed.

W. chweched. A remarkable form of this numeral is involved in *mór-fes-er*, seven persons, literally great-six-persons. I incline to the opinion that here, as in the forms *fiur*, *fiar* (= Skr. *svasr*), above quoted, the *f* was unaspirable, and stands for *sv* (cf. *Ἑξήκοντα*, *Ἑξάκῆτοι*, *Ἑξῆτος*, on the Tabulae Heracl.)—that for this *f* we sometimes find *ph* written (cf. *mo phethar-su* for *mo fethar-su*, *urphaisiu*, gl. cancer, for *ur-faisiu*); but that there is no good ground for regarding a form like the Gaelic *piuthair* as ancient.

778-788. *Cruthnecht*, gl. frumentum; gen. sing. *cruthnechta*, Z. 193; *cruthnechtide*, gl. *ceritus*, Z. 765. 779. *Eorna* (gl. *hordeum*), barley: here, as in *óc* (= young), perhaps both *y* and *r* have been lost; and, if we assume the addition of the Celtic derivative syllable *-arn-*, we may compare Skr. and Zend *yava*, Gr. *ζῆα*. 780. *Méirse* (gl. *merciamentum*), cf. Fr. *merci*, Lat. *merces*. 781. *Loch*, gl. *stagnum* = *lacu-s*, gen. sing.: *ótha erich drommo nit*, *euglais tamlachtæ dublocho*, Book of Armagh, 17 *u*, 2, a stem in *u*, gen. dual: *dún dá lacha* (Fled dúin nan géd, 80) = *lac(u)ás?* *Loch* = Lat. *lacus*, Bret. and Corn. *lagen*. 782. *Lemnach*, gl. *mulsum*, i. e. wine mixed with honey (*lemnach*, gl. *mulsum*, Z. 777), is O'R.'s *leannachd*, "sweet milk," *et sic hodie*. 783. *Medhy* (gl. *serum*, *whey*), W. *maidd*, O. Fr. *mégue*, Germ. *matten*. 784. *Im*, leg. *imm* (gl. *butyrum*), in Corn. *imb* (O. W. *emmeni*, Z. 130, W. *ymenin*, Bret. *amann*). *Imm* occurs in the nom. sing. with the masc. article in a MS. of T. C. D. (II. 3, 18, p. 433), cited in Petrie's *Tara*, 190: *ni ba leghtha intim*, "the butter was not dissolved;" *gruth 7 imm*, pref. to Secundinus' hymn (Todd, *Lib. Hymn.* p. 32, "cheese and butter" (*gruth* = Eng. *curd*). Gen. sing.: *Fecht naile luid rechteaire ríg bretan do chuinehid chísa grotha 7 imme comuine pátríce*, "at another time the steward of the King of the Britons came to Patrick's nurse to demand tribute of cheese and butter."—Trip. *Life of Patrick*. Dr. Siegfried has acutely suggested that the *b* of *imb* may be for *g* (cf. *bó* = Skr. *gâus*, *broon* [gl. *môlac*, Book of Armagh, 10, *a*, 2] = Goth. *qvairnus*, *bín* = Skr. *jiva*), and that the word may, accordingly, be connected with the Skr. *anjī*, ointment, *angere*, &c. Cf. Germ. *auke*, butter, and see Grimm, *Gesch. d. d. Spr.* ii. p. 1003. 785. *Uinimint* (gl. *unguentum*), seems derived from a Med. Lat. *ungimentum*, or perhaps from Eng. ointment. *Ór*, *Airged*, *Luaidhe*, *Sdan*, *Ioran*, have been noticed *supra* (606-610). 791. *Mitall*, from *metallum*. 792. *Luach lesa* is, says C., "the reward paid by a pupil to his tutor;" *fer lesa*, he says, is "a guardian." Cf. *leasughadh*, "education," O'R.; Gael. *leasachadh*, improving: *luach* seems a sister-form of *ló-g*, *lua-g*, gen. *lóge*, Z. 432, dat. *luag*, *supra*. The root seems *LAV*, found in Lat. *lav-erna*, *lû-eru-m*, Skr. *lô-ta* (booty, *loot*), *λη-ῖ-s*, *λά-τρε-s* (hired servant), Goth. *lan-n*, *anda-launi*, Curtius, G. E. i. 329. 793. *Béalach* (gl. *alministrum*)

alministrum) I cannot explain : alministrum is like almunicium (amice?), Dief. Lat.-Germ. Gloss. : bealach generally means "a road," or "a mountain-pass," "defile." *Beoladh* is "anointing." 794. *Srebbhan* (gl. nuchum, a membrane) : *srebbhan* na hinchinne, "membrane inclosing the brain," C.; cf. *sreibnaide*, gl. membranaceus, Z. 765.

795-808. *Soilestar* (gl. gladiolum), sedge, flaggers, fleur de lis, O'R.'s *felestar*, *feleastrum*, *seilistrom*, *silcastar*, *seilisdeir*, and *soilestar* ! The last form comes nearest to the Lat. *salicastrum*, "bitter-sweet," and if this be the etymon, we should write *sailestar* : W. and Corn. *elestren*. 796. *Sgartach* (gl. propheticum) is "roaring out," according to O'D., Gael. *sgairteach* (clamosus), from *sgairt* (exclamatio). 797. *Fidhba* (gl. falcastrum) is the W. *gwyddif*, "a hedging-bill," O. W. *gudif*, *gudhyf* *scalprum*, from *fid* = wood, and the root *BEN*, *BE*, Z. 44. With *gudif* I should be inclined to compare a word *undinum*, which Z. gives as a gloss on *lignismus* (a woodman's axe, *lignicisimus*, Ducange). But in the facsimile, published by Vicomte H. de la Ville-marqué, of the part of the MS. (Bibl. Bodl. 572, fo. 42) from which Z. purports to take this form, it stands distinctly *undimin*!. *Maith*, *Olv*, *Taithneamach*, *Geal*, *Dubh*, *Indha*, *Beg*, *Mór*, have been noticed *supra* (from 659 to 673). 803. *Buidhe* (yellow), *buide*, gl. *flavus*, Z. 727, an adjectival *ia*-stem. Such stems were thus declined :—

	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
Sing. N.	núc	núc	núc (ń)	Plur.	núi	núi	núi
G.	núi	núc	núi		núc (ń)	núc (ń)	núc (ń)
D.	núu	núi	núu		núiib	núiib	núiib
Ac.	núc (ń)	núi (ń)	núc (ń)		núu	núi	núi (núc)
V.	núi	núc	núi		núu	núi	núi (núc)

And adjectival *a*-stems were thus declined :—

	Masc.	Fem.	Neut.		Masc.	Fem.	Neut.
Sing. N.	mall	mall	mall (ń)	Plur.	maill	mall	mall
G.	maill	maille	maill		mall (ń)	mall (ń)	mall (ń)
D.	maull	maill	maull		mallaiib	mallaiib	mallaiib
A.	mall (ń)	maill (ń)	mall (ń)		maullu	mall	mall
V.	maill	mall	maill		maullu	mall	mall

Adjectives agreeing with nouns in the dual are always put in the plural. 804. *Riabh-ach*

¹ In the "Archives des Missions Scientifiques et Littéraires," v^e vol., facsimile No. iv., Paris, 1856

ach (gl. fuscum, swarthy): etymologically obscure to me. 807. *Mesurdha* (gl. modicum), from mensura, with the usual loss of *n* before *s*. Cf. *mesraigthe* (gl. modestus), Z. 743. O. W. *doguomisur* (gl. geo, i. e. mensuro), Z. 1076. 808. *Robeg* (gl. minimum), from beg, by prefixing the intensive particle *ro*, *ro* = Lat. pro, Skr. pra.

810-816. *Lus* (gl. porrum) = leek, Corn. les, W. llysiaw, "herbs." What (811) *leleman* can be, I know not. 812. *Nem* (heaven) also once *nim*, in Z. ní artu ní *nim* ní domnu ní muir ar noibbriathraib rolabrastar Crist assa chroich, "neither height nor heaven, nor depth nor sea surpasses¹ the holy words that Christ spoke from his cross," Z.; W. and Corn. nef, Bret. éuv: cf. Slav. nebo, "heaven." *Nem* (gen. sing. nime, gen. pl. a choimdiu secht *nime*! "O Lord of seven heavens," Oingus)—is a fem. i-stem = *nami*, perhaps for *nabi*, originally a stem in *s*, like Skr. nabhas, Gr. νέφος—(*n* from *bh*, as in lám, from r. labh). Original stems in *s* have, with the exception of *mí*, month, gen. *mís*, invariably ceased to be inflected according to the consonantal declension. Thus, *clú*, "glory" = Skr. *gravas*, κλέος. The following have gone over to the vocalic declension: *geine*, Lat. genus, *géros*: *lige*, "bed" = λέχος: *suide*, "seat," Skr. *sadas*, *ēēos*: *corp*, Lat. corpus: *ucht*, Lat. pectus. With the suffix *arn*—*hiarn*, *iarnann* (Gaulish *isarno*-), Skr. *ayas*, Lat. aes. What the *s* in *áis*, *óis* ("age," which Ebel compares with Skr. *āyus*) can be, is not easy to say, *v. infra*, No. 1071. 814. *Rastail* (gl. rastrum), *rastal* in Corn., O'R.'s *rásdal* (a rake), perhaps from the Lat. rastrum; cf. W. rhasgl, O. W. rhascl, gl. sartum, Z. 1093. 815. *Foighi* (gl. epulum), leg. *foighdhe*? and cf. Z. 1059: *leisee na pronn a. firi fognam gréssich foigde*, ad v. "pigrī τῶν prandiorum, scil. in servitio continuo epuli," acc. sing. inn *áis déed caras foigdi cáich*, Z. 457; dat. sing. *nírbommar utmuill oc foigdi*, Z. 481. In the last two quotations *foigde* seems to have the meaning of the Gaelic *faighe*, *faighdhe*, "begging, a public begging from house to house;" "an asking of aid, in corn, clothing, or other stuff, usual with young persons newly married, or about to stock a farm."

817-825. *Snáithe* (a thread), *snáthe*, gl. filum, Z. 20; dat. sing. *snáthiu*, Z. 232; Corn. *snod-en*, W. *ysnoden* (vitta), *snood*, W. and Corn. *noden*, filum, Bret. *neud*, *nenden*. Cf. also O. W. *notuid*, "needle," Bret. *nadoz*. O. Ir. verbal forms, apparently connected with these words, are: *co atomsnassur* (gl. uti ego inserar), Z. 472; *insnastis* (gl. consuerunt exserere), Z. 452; *nach nastad* [leg. *nascad*: cf. *ronaise*, Ir. Nennius, lxxii., Mod. Ir. *nasgain*] in *cretmech 7 na coméiged dó*, "Let him not bind the believer, and let none accompany him," Z. 599.—1 Corinth. vii. 15. The connexion of these words with Skr. r. nah, Lat. neetere; *vé-w*, Lat. ne-o; *vḡθw*, *ναρν-*,

no

¹ Lit. [is] over.

no doubt exists, but is not easily made out. 819. *Srian*, a bridle = frënum, W. ffrwyn, all perhaps connected with the Skr. root *dhr* tenere (see Pott, Zeits. i. 120). But whether *srian*, *ffrwyn*, are taken from the Lat., we shall not be able to decide till the nature of initial Welsh *ff* is more thoroughly understood. 820. *Adhastar* (halter), O'R.'s *adhastair*, cf. W. *eddestr*, *eddestl*, *eddestlawr*, a steed. 822. *Fothragadh* (gl. balneum), gen. sing. a cenele *fothairethesin*, Z. 893, "this kind of bath," dat. pl. *fothairethib*, Z. 238, an *u*-stem. 823. *Birur* (cress), Mod. Ir. *biolar*, W. *berwr*, *berw*, *berwy*, Corn. and Bret. *beler*. 825. *Iffern* (gl. Tartarus), *v. supra*.

826-832. *Inféd fosc* I cannot explain, unless we read *in féd fosclaidh*, "the whistling (sibilus) of a chink;" *féd* = W. *chwyth*, blast, *chwythell*, whistling: cf. *séith*, *chaib*, flatibus, Z. 856. 827. *Iffearnadha* seems a neut. adj. plur., formed from *iffern* = infernum. 831. *At pill* (gl. *pelleus*, *pileus*, *πίλος*, hat of felt? But indeed *pill* may be an hibernisation of the Latin *pellis*. *At* is of course from the English *hat* = Lat. stem *cas*-sid, from *cad*-tid (Lottner, Zeits. vii. 180), *v. supra*, *at* cluie. 832. *Ibrach*—if I read the word rightly—(gl. *intimus*) is obscure to me; the only word I know resembling it is *iubrach*, which C. and O'D. say is a wooden drinking-vessel, broad at bottom and narrow at top.

833-841. *Fídhlecht*, *v. supra*, No. 1. 834. *Geman* (or perhaps *gemen*, *gemin*), gl. *didyma*, *διδύμα*, apparently from Lat. *gëminus*, as W. *gefell* from *gemellus*. 835. *Adh-bardacht*, *πρόλημμα* (afterwards glossing *idioma*), *πρόλημμα*, literally "what is taken beforehand," here apparently equivalent to "advantage" (*πρόλημμα ποσῶν τινα*, "to give one an advantage"), a formation from the prep. *ad* and the r. *BAR*, Skr. r. *bhr* (*bhar*), *φέρω*, *fer-o*. 836. *Céirín*, *κατάπλασμα*, a plaster, probably from *céir*, wax; cf. W. *cwyren*, a cake of wax. 837. *Foircedal*, gl. *dogma*, O. Ir. *forectal*, *forectal* (*doctrina*), gen. -til, a neut. *a*-stem¹. The verb *forechum*, *forechanim*, *precepio*, frequent in O. Ir., occurs in Z. 195, 440, fut. part. pass. *forecantí* (leg. *foreantí*), Z. 84; *foreitlid*, *preceptor*, Z. 85; *foreitlaidecht* (*magisterium*), Z. 771. The root *CAN* (Skr. *canis*, Lat. *can-ere*, *cens-ere*, Goth. *han-a*, *kan-āzw*), also occurs in *doarchet*, *doairechet*, *tairchet*, "it was predicted," Z. 468; *doanrehanim* (gl. *sugio*), Z. 440; *foacanim* (gl. *succino*), Z. 440; *dorencanas*, *perspexit*, Z. 856; *isdo fórdoneain*, Z. 1060, leg. *ised do fórdoneain*, "this is what it teaches us." The root in question reduplicates: *fórdubeechna* (-*ee-ch'n-a*), gl. *qui vos communefaciat*, Z. 496; *tairchechuin*, gl. *predixit*, *tairchechnatar predixerunt*, *ibid.*;

¹ For (the Gaulish ver-, as *foirge* is to be compared with *Vergivios*) has been compared with Skr. *upari* (Ebel, Beitr. i. 309). *Sed quere*, for Celtic *v* never (so far as I know) is = Skr. *p*. And as Gaulish exhibits no tendency to eject *p*, the theory that *ver* arose from *uari* [u(p)ari] is untenable.

ibid.; rochachain, cecinit, Leb. na Cert, 136; doairreecnatar .i. rotairnngestar, Brehon Laws, O'D.¹ 838. *Mullach tighe* (gl. doma), mullach (gl. culmen, *infra*, gl. vertici, Gildas' Loricæ), generally means top, summit, head. Here "roof," a meaning which doma has in Ecel. Latin. 839. *Forsgath no ingar* (gl. enigma). I can throw no light on these Ir. words (which I have never met elsewhere), unless we read the first forsgáth, and connect it with sgáth = shade, shadow, *aívuíma* being a dark saying. Cf. furastar (= furasetar?), gl. fuscetur, Z. 472. The Gael. iongarach is "purulent." 840. *Crismal* (gl. chrisma, anointing, unction), a hybrid from Ecel. Lat. chrisma, or perhaps Gr. χρῖσμα. 841. *Monadh* (νόμισμα, a coin), from Lat. moneta, generally means "money," whence W. mw nai.

842-850. *Saiphist* (sophisma) is certainly a foreign word, and perhaps involves a blunder. 847. *Nescoid* (gl. ἀπόστημα = imposthume, abscess) is nescoit in Corm. Its etymology is obscure to me. 844. *Croindtille*, *v. supra*, No. 651. 845. *Coindealbthadh* (gl. anathema), cursing with bell, book, and *candle*. 846. *Tadhbais* (gl. phantasma) is O'R.'s tadhbbas, "a spectre." Taidhsiu, a stem in tian (= du-ati-bhás-tian?) occurs in Z. 581, 196, 233, 456, 1016, with the meanings of manifestation, proof.

¹ Other reduplicating roots in O. Ir. are BA (die), bebais, Féilre, 23rd April: rombebe, Z. 496 (where several instances are collected): beba Fiace, 12. BAR (bear, Skr. bhr) dubbert, "he gave," Book of Armagh, 18 b, 1: atrópért [*p* for *bb*] flaith 7 aithech inso huile itosuch iar tabuirt baithis dúai, "prince and peasant granted all this immediately after the administration of baptism to them," *ibid.*, 17 a, 2. NU (BHAY), "be:" is airi doroigu dia geinti hore nár**h**ube la Iudeiu ereitem, "for this cause it is that God chose the Gentiles, because the Jews had not faith" (ad v. "quia non fuit apud Judæos fides," Z. 602): robbu (fuit), Z. 481, is, according to Lottner, an imperfect, and is for ro-bv-u, not (as one would think at first) for a Skr. prababhūva. CANG, "go:" cechaing (i. roching) Féilre: dacheachaing, "he advanced," Fled d. n. géd 66. CAR, "love," conchechrat "they will love," Z. 495 (for conchecharfat). CLU, "hear," rotchechladar, "hears thee," Z. 496. CLUS, "hear:" eechluista .i. rochluiafithea, O'D. CLÁ, "give," adecho-dad-ossa, Z. 852; adeotedae [ad-cont-dad-ae], "he granted," Book of Armagh, 18 a, 1: cf. *Ιαπτα* . . . *λλανοϊτακος ἐ ἐ ἐ μαρεβο ραμανσικαβο βρατον* etc, in the Nismes inscription (*Rev. Archéol.* 1858, p. 44), translated by Professor Siegfried, "Iartai . . . llanoitacus [Hlanoitacis *filius*?] dedit Matribus Nemausicis ex imperio [ipsarum]." GÁ, "go:" bit hó magistir dongegat inhí (leg. indí) asindisset a tola feisne doib, Z. 1057, "these are the masters to whom they will go, those who preach their own wishes to them." GAN, *v. supra*, No. 290, note 1. GES, "beseech:" gigestesi dia linn ara fulsam ar fochidi, Z. 496, "Ye used to beseech God that we might endure our tribulations." GRANN, "follow:" adroiegramnatar, "they were persecuted," Z. 496 (cf. *ingrented*, persecutor, Z. 265; ingrimmim ingrainmain [in-grann-man-bi] persecutioni, Z. 268; ingramman, ingremmen, persecutiones, Z. 266, 463). STÁ, "stand:" sesaimm = *σσημι* for *σισσημι*, Skr. tishthāmi (Zend hiçtāmi). r. sthā, Lat. si-st o. Bopp, Gloss. 387. Whence is siasair .i. rosaidestar, Brog. 1?

proof. The related verb is also of frequent occurrence : doadbat, tadbat, demonstrat, Z. 852, 360, for tadbad-d; doadbadar, taidbadar, demonstratur, *ibid.* : taidhdid forn deaire friss, Z. 458, "show your love to him;" doaidbdear físi doib, "visions are revealed to them," Z. 521; an donaidbdein, "when we shall demonstrate," Z. 670; from these forms it would seem that the root was B-D. The D, however, may represent a later formation (cf. *pha-l-De*, and *phá-os*); perhaps the root *dná* agglutinated. 847. *Coimpert* (*σπέρμα*, seed, semen genitale, offspring), obviously a compound of *coimb-ber* (r. bar, Skr. bhr), the *bb* becoming *p*, as in *idpart*, oblatio, &c. The genitive singular of *coimpert*, in the sense of "conception," occurs in the following passage from the Wanderings of the Curach of Maelduin, cited and translated in Dr. Petrie's Round Towers, 378 : gabais Ailell a lúmh láis 7 dodatrascar, 7 dogmí coibligi fria 7 asbert an caillech fris : "ní segda," ol sí, "ar comrue, ar is aimsir *comperta* dam." 848. *Adhbardacht*, and—849. *Adhbar* have been already noticed. 850. *Suidhecan*, leg. *suidhecan* (a seat, bench), an extended form of *súide* (seat, Z. 60, 140.

851-855. *Cro caerach* (gl. ovile, sheepfold), as to *cro*, *v. supra* : *caerach*, leg. *cáerach*, gen. pl. of *cára*, a c-stem = *cáirax*, *v. supra*, No. 13 : cf. *cáirehuide*, ovinus, Z. 37, 235, and the Gaulish tribe-name, *Caeracates*, *Caerosi*. This curious word may, perhaps, be connected with *κρῖός*. 852. *Proisté* (gl. monile, vel munile, a necklace) is said by C. to mean "a goad, a spike," which agrees well with the Cornish gloss on monile : *seil. dele*, leg. *deleh* = Ir. *delg spina*. *Proiste* is probably taken from the Fr. *broche*, and this, according to Diez (E. W. 71), from Lat. *broechus*, *broceus*, a projecting tooth. 853. *Lebhar aithfrind*, a missal, lit. *liber offerendæ* : *aithfrind*, leg. *aiffrind*, gen. of *aiffrind*, now *aifrin*, from the Lat. *offerenda*, with change of declension and gender, as *scribent*, *scribend*, from *scribenda*, and *legend*, gen. -ind, from *legenda*, Z. 462. 854. *Gredháil*, gl. *gredale*, i. e. *gradale*, Eng. *grail*, "that book which containeth all that was to be sung by the quire at high mass; the tracts, sequences, *bal-luhajals*; the creed, offertory, trisagium; as also the office for sprinkling the holy water," Burn, *Ecel. Law*, ii. 303. 855. *Troibel*, gl. *trobiale*, i. e. *troperium*? "the book which containeth the sequences, which were devotions used in the church after reading the epistle," *ibid.* iii. 799.

856-860. *Stuidis* (gl. *lectóric*, leg. *lectoriale*), a deriv. from the base of Lat. *studium*, *studeo*, here, perhaps, having the meaning of the Eng. "lectureship." 857. *Láimtuagh* (gl. *manuale*), lit. *hand-axe* or *hand-bow*, *tuagh* (*axe*), O'R., *tuag nime* "arens coeli," Z. 28. 858. *Leabaid in daim allta* (gl. *cubile*), lit. *bed of the wild ox*, *daim*, gen. sing. of *dam*, *ox*; dat. sing. *daum*, Z. 250; n. pl. *ar is bés leosom in daim do thiáreum*, "for with

with them there is a custom for the oxen to thresh," Z. 853. *Dam* would also appear to mean a deer: cf. the adj. *damde*, gl. *cervinus*, Z. 764; but perhaps this is from the Lat. *dâma* (fallow-deer), and we should read *dânde*. I know not if W. *dafad*, pl. *defeid*, sheep, *dafates*, a flock of sheep, can be connected with *dam*. 859. *Corporas*, gl. *corporale*, I cannot explain. 860. *Muir* = Gaulish *mōri*, W. and Corn. *mor*, Lat. *māre*, which I cannot think Bopp is right in comparing with Skr. *vāri*, water (Ir. *fual*?). Rather hold with Curtius (Zeits. i. 33) in referring it to the Skr. root *mr* (*mar*), "welche in der bedeutung sterben am geläutigsten, in *μαρῶν* und dem mit e weiter gebildeten *mareco* die allgemeinere bedeutung des welkens hat (vgl. Skr. *mr̥iṇ*). In Skr. *maru*, die wüste, so wie in *marut*, wind, tritt noch bestimmter der begriff des verwuestens hervor; *mare* bezeichnete demnach das meer als das unfruchtbare, als den tod der vegetation, wie nach der gangbaren erklärungsweise *ἀτρυγέτος*." Curtius also compares *Ἀμφί-μυρο-s*, Lith. *mar-ios*, Goth. *mar-ci*. *Muir* in Z. is a fem. (or neut.?) i-stem (gen. s. *mora*, Z. 1000), as appears from the termination of the adj. agreeing with its nom. pl. in *Mora són nítat lora* [leg. *lōra*] *sidi leu*, which Z. (1000) correctly translates *maria hic, non sunt sufficientia ipsa eis*. But note here, if *muir* be fem., the anomaly of an i-stem passing over to the ā-declension in the nom. pl.

861-865. *Maindsér* (gl. *praesepe*) is of course from the Eng. *manger*. 862. *Uinneamain* (gl. *cepe*, onion), Gael. *ninnean*, W. *wynnyu-in*. These forms remind one of the Lat. *unio*, whence Fr. *oignon*, &c., are said to be taken. Perhaps the name of the vegetable is originally Gaulish (*oimnio*?), which the Romans may have assimilated to their *unio*, "a single large pearl." The word *foltchep* is, I may observe, glossed by barr *uindiūn* (leg. *uinnūn*) in H. 3, 18 (MS., T. C. D.), p. 526. 863. *Lín nisei* (gl. *rete*), fishing-net, water-net, lit. "net of [the] water:" lin, gl. *retis*, Z. 25: ished *insin allhūn ingaib diabul peccatores* (gl. *laqueum diaboli*), Z. 1052, "this is the net in which the devil takes sinners." 864. *Sgaraid* (gl. *gausape*), O'R.'s *scóráid*, scároid, table-cloth. 865. *Míl mór*, v. *supra*, No. 428.

866-870. *Machaire* (gl. *tempe*, i. e. field, anger, awe [aue], Dief.), a field, plain:—

Adaig dúnn uili mallei

Immachaire (leg. *machairiu*?) háue Carpri.—Corm. Ecces, vv. 119, 120.

gen. sing. fo *diamraib* in *macairi* *moir minscotbaigsin*; *Cogad Gaedil re Gallaib* (ed. Todd, 76), a masc. ia-stem: Gael. *machair*, gen. *macharach*, s. f. *machaire bán*, is still a living expression for a grass-field: W. *magwyr*, "wall, enclosure, field," Bret. *móger*, "wall" = Lat. *mâcēria*, "wall, enclosure." 867. *Urlabradh* (gl. *locutio*), Corn. *laur*, W. *llafar*. Another form of this word is *erlabra*, which occurs in Lib. Hymn. (pref. to the

the Magnificat: *ocus is inti doratad erlabra do Zachar*¹ ("and it was there that speech was given to Zacharias"), and, apparently with a transitive meaning, is an infin. in Patrick's noble hymn: *cluas Dé dom' éstecht, briathar Dé dom' erlabrai lám Dé domm' imdegal* "God's ear to hear me, God's word to plead for me (*erlabraí* advocate, O'R.), God's hand to protect me." 868. *Aicceht* (gl. lectio), I have never met elsewhere. It seems to occur in the "*Uraicceht* nan Eigis," O'D. Gram. p. lv., but this is, perhaps, a corruption of the Lat. preceptum. 869. *Aera* (gl. actio), is a law-suit, pleading, perhaps from the prep. ad, aith, and *gar*; cf. *adgaur*, gl. consentio, i. e. addico, Z. 987, *adobragart*, "he addressed you," Z. 838. 870. *Guidhe* (gl. oratio), in Z. guide is sometimes a fem. iā-stem; tri *guidi* acc. sing. Z. 258; and sometimes masc. or neut.: *oc du guidia-sin a da*, "in supplicating thee, O God," Z. 346. The verb *guidim* occurs at pp. 55, 993. *guidimse* Dia *nerutsa*² (I pray God for thee), *guidim* vel *adjuro* (gl. testor), Z. 1050, gl. 21; *nosnguid son* "he asks them," Z. 441. Can this be connected with *gáid* in the gloss *con dartin do ar rogáid dom*, Z. 450, "that I should give him what he asked of me," *rogad* (*rogavi*): 1st pers. plur. pret. act. *rogadammar*, Z. 442, 443; 3rd plur. in Fiace's Hymn, 9:—

Gadatar co tissad in noeb, aran imthised lethu
Ara tiutarrad o chlón tuatha herenn do bethu.

They besought that the saint should come, that he should journey far and wide,
That he should turn the tribes of Ireland from evil unto life;

for the latter forms seem referable to the Skr. r. *gad*, to speak, of which, however, Böhtlingk and Roth give no Vedic examples. The W. *gweddi* seems connected with the Skr. r. *vad*.

871–875. *Cumtach* (gl. constructio) is generally used in the spiritual sense of edificatio in Z. (*cumtach* *hecolso*, Z. 229), sometimes in that of structure, and glosses *fabrateria*, Z. 777³. I agree with Z. in regarding the word as a compound, *cum-tach*; the *cum* being a frequent form of the prep. *con*, and *tach* (= *tacu*), being radically connected

¹ In the Leabhar Breacc this passage runs: *ocus is indte thnead hirrlabra do Zach*.

² Observe the so-called prosthetic *n* here: it is nothing but the *n* of the old accusative termination, *dēvan*.

³ In the Book of Armagh: *dubbert Pátricc cumtach du Fiace idon cloec 7 menstir 7 bachall 7 poolire*, i. e. Patrick gave a *cumtach* to Fiace [containing] to wit, a bell and a *menstir* and a crozier and a book-satchel. This *cumtach*, a neut. a-stem, seems a deriv. from the root of *cum-main*, box, or basket, Lib. Hymn. 3 *a*, *cuimín*, "a little chest or box," O'R. O'D. Gram. 437, derives it "from the verb *comhad* or *coimead* [O. Ir. *coimut* arfaucht, "a defence against cold," Corm. cited O'D. 294] to keep or preserve."

neeted with *teeh* (house): cf. Foirtchern (Book of Armagh, 16 a, 2) = *Ver-tig-erna-s*, Vortigern, cuintgim (gl. architector, gl. construo), Z. 439, eomrótgatar, Z. 843. Is this root *TAK*, in the Vedic *tak-ma-s*, "child," with which Curtius connects *τέκ-ος*, *τόκ-ος*, *τέχ-νῃ*, *τέχ-ος*, *τοίχ-ος*, *τέκ-ος*, and of which Skr. *r. taksh*, to fabricate (whence *takshan* = *τέκτωρ*¹), seems an intensive. But indeed there are three roots, *τ-ε*, *τ-επ*, *τ-κ*, the relations of which I am unable to settle. 872. *Remthechtas* (gl. prepositio), see Z. 750; *rem*, a form of *ren* (before), and *techtas*, an abstract from *techt*, venire (cf. W. taith, Gaul. *Tecto-sagi*, "march-sustaining:" and Skr. and Zend *r. taneh*, ire). *Remthechtas* also meant anteposition: *alaaili díib lí remthechtas*; *alaaili dam it coitchena eter remthechtas et tiarmoracht*, "some of them are in anteposition; others also are common between anteposition and postposition," Z. 985. As an infinitive, the word occurs in Patrick's Hymn: *Intech dé dom remthechtas*, "God's way to come before me." Cf. *tairm-thechtas* (transgressio), Z. 750. 873. *Comfocul* (gl. conjunctio), *com* + *focul*: *focul dictio*, Z. 968, taken from the Lat. *vocabulum* (*foebhul*, *foevul*), which would account for the non-aspiration of the *c*. *Focul* occurs in the nom. of the sing., dual, and plural in the following passage, from a fragment of Cormac's Glossary, preserved in the Book of Leinster: *Trefoclae .i. trifoccul bite ind .i. dáfoccul dimolud dobrith foreulu indimdergtha dofarei antress (leg. in tress) foccul .i. foccul indimdergtha ⁊ aire*; "*Trefoclae*, i. e. three words that are in it, i. e. two words of praise it gives behind the reproach, which makes the third word, i. e. a word of reproach and satire." From which curious definition it would seem that *trefoclae* was a composition apparently satirical, but really laudatory. 874. *Interiacht*, and—875. *Comparáid*, from the Latin. (The O. Ir. words for preposition, conjunction, interjection, and comparison, were *remsuidigud*, *comaccommal*, *interiecht*, and *condelgg*, Z. 982.)

876–880. *Inntindeach*, like—880. *Coissegradh*, a hybrid from the Latin. 877. *Baramail* (gl. opinio), *baramhuil*, O'R., Gael. *barail*, an opinion, conjecture, supposition, apparently a compound of *samail*, but what *bar* stands for I cannot conjecture. 878. *Tugha* (gl. electio), O. Ir. *togu*, a stem in *d* (or *t*?) = *du-vagm-ad* (or *-at*?): is *dichéim* *immun'ordad* *condan maice togu*, lit. it is long ago we were ordained that we should be sons of election, Z. 475: Gael. *tughadh*. 879. *Dlighedh* (gl. ratio), *v. supra*. 880. *Coissegradh* (gl. consecratio), like W. *cysgriad*, a hybrid from the Latin *consecro* (the *n* being lost before *s*, as usual), O. Ir. *coisehrad*: *Asbert fiace frisinaigel nandrigad*

¹ Cf. the Gaulish *con-ter-to-s* (in the inscription of Autun), and perhaps O. Ir. *Tassach* (St. Patrick's artificer) = *Tax-aca-s*.

drigad contised patrice dothoorund a luic leis ⁊ dia *choiscrad* ⁊ combed húad muggabad [gg, γγ = ug, Z. 282] aloec Dulluid iarsuidiu patrice cutiace ⁊ durind aloec les ⁊ eut-seear [leg. eu-t-seear], "Fíace said to the angel that he would not go till Patrick came to measure his place with him, and to consecrate it, and so that it might be from him he should receive his place. Patrick afterwards went to Fíace, and measured his place with him, and consecrated it," Book of Armagh, 18 b. 1.

881-885. *Cumdach* (gl. ornatio)—so O'R. *cúmhдах*, "an ouch, an ornament;" in Z. 1046, *cuntach* bas uisse fri hiriss (gl. cum verecundia et sobrietate *ornantes* se), "an adornment that is fitting to faith." 882. *Maghsaine* (gl. famulatio, service, servitude), from *mugh*, O. Ir. mug, gen. moga, a masc. u-stem (= Goth. magus), and *saine*, which termination, forming abstract substantives from other substantives, occurs twice in Z. 739, viz., in *coecílsine* (gl. societas, cèle, socius), and in *faithsini* (gl. prophetiæ, fáith. propheta). The termination is probably = -ss-an-ia, st-an-ia. 883. *Adhalltras* (gl. fornicacio), *adhaltras*, Z. 750, a hybrid from adulter. 884. *Comsólás no comairle* (gl. consolatio), "consolation or counsel:" *comsólás*, *sólás*, from Lat. *sólátium*, which the Irish of old probably pronounced *sólátsium*¹. (N. B.—I doubt if this be a different word from *solás*, happiness, the opposite of *dolás*, grief, which latter may either be derived from *dolere*, or have been produced on the erroneous hypothesis that the first syllable of *sólás* was the well-known particle of quality): *comairle*, in putting down which the glossarist evidently took *consolatio* for *consultatio*, occurs in Z. acc. sing. tre *dagecomairli*, Z. 826, nom. pl. ní rubtar *gáitha* for *comairli*, Z. 481, "your counsels were not wise," whence the word appears to be a fem. iá-stem. The acc. sing. of the *airle* in *com-airle* occurs in the following gloss (Z. 1060): *arna érbarthar ochretsít nintá airli armban*, ad v. "ne dicatur ex quo crediderunt non-est-nobis animus nostrarum mulierum," and the nom. sing. (compounded with dag, "good") in "ban buidich, is sí ar *dagairle*," Z. 1051, where I suspect Z. should have read *arndagairle*. *Comairle* (with two l's), occurs in Z. 51, and he explains it by *voluntas*. I have never found the word with this meaning: but if Z. be correct, we might, perhaps, regard it as = *com-are-valiá*, and recognise therein (with Dr. Siegfried) the Skr. r. vr̥ (ex var), to choose, *wale*, *will*, *velle*, cf. W. *ewyll* (du-valya), to will, Bret. *ioul*, Ir. *tol* (du-valá). Cf. *airlam* (paratus, promtus), Z. 733: *irlithe* (obediens), Z. 766: *irladigur* (obedio), Z. 839. 885. *Ainmneachadh* (gl. nominatio), a deriv. from *ainm*, a name, declined *infra*, No. 991.

886-890.

¹ C before i, in Latin words, was probably also pronounced *ts*: cf. *comirsire*, Z. 233 = commerce-i-ari, *kommerziren*.

886–890. *Tighernas* (gl. dominatio), W. *teyrnas*, “kingdom,” from *tigerne*, as to which *v. supra*. 887. *Geinemain* (gl. generatio), from r. *GAN*, “to produce,” as to which *v. supra*, Gael. *gineamhainn*; cf. Vedic *janman*, *janman*, “birth.” 888. *Cer-tachadh* (gl. correctio), Gael. *ceartachadh* (W. *ceryddu*, *corrigere*, seems for *cerythn*, and connected with *correctus*); cf. Lat. *certus*. The element *cert* enters into the composition of many words in O. Ir. Thus, *coeert* (*mendatio*), *cocart*, *corrige*, *cocarti*, *emendandum*, Z. xiv.; *conaicertus* (*emendavi*), *foceirt* *deponit*, &c. 889. *Oibriugudh* (gl. operatio), from *obair* (in Corm. *opair*, gen. *oibre*, a fem. i-stem = from Lat. *opera* (not *opus*, Skr. *apas*); cf. *oipred*, Z. 80, 476, gen. *oipretho*, Z. 766: dat. (sensu ob-sceno) *oe ind oipred*, Z. 593, acc. *amal rongab comadnaeul dúnn ata comeisséirge act rocretem oipred dá*, Z. 1040, gl. 15, “as we have co-burial there is co-resurrection, if we believe in the working of God.” 890. *Reidhe* (gl. planatio), leg. *réidhe*, level-ling, smoothening, from *réidh*, “plain, level, smooth,” which occurs in Z. 1067 (with the meaning of “easy”), is *reid* *foglaim* in *besgnai*, “easy is the learning of morality;” and in Colman’s Hymn, v. 33:—

Amal foedes in aingel tarslace Petrum a slabreid
Doroiter¹ dun diar fortacht, rop *reid* remunn eech namreid.

As He sent the angel that delivered Peter from his chain,
Let him be sent to us to help us, let everything unsmooth be smooth before us.

Cf. Bret. *reiz*, “aisé, facile.”

891–896. *Cestugadh* (gl. castigatio), W. *cystwyad*, is, I suspect, a foreign word, as certainly is—892. *Compantus* (gl. associatio), from *compagan-u-s*; cf. however, O’R.’s *céasnuagadh*, which suggests a connexion with *césad* (W. *cystudd*?), *rocéss*, *pertulit*, *passus est*, Z. 434. 893. *Guidhe* (gl. supplicatio), *v. supra*. 894. *Taisbenadh* (gl. monstratio), Gael. *taisbeanadh*, “act of revealing, showing, or disclosing,” O. Ir. *taispenad*: *ó ruseaith tra do Sechnall in molúda do dénan, luid dia taispenad do patraic*, i. e. “now when Sechnall had finished making this hymn [lit. this praise] he went to show it to Patrick” (Pref. to Secundinus’ Hymn, cited from *Leabar Breace*, by Dr. Todd, Lib. Hymn. 31); gen. sing. *ó dochotar imorro icenn taispenta ind immuin do griguir*, “when, however, they had done showing [lit. come into the end of showing] the hymn to Gregory” (Lib. Hymn. pref. to *Altus Prositor*). *Taispenad* for *taispenad* (*tail-bs-ten-ad*) *v. supra*, No. 846. 895. *Foillsiugudh* (gl. annunciatio), rather *manifestatio*: this word occurs, spelt *foilsigud*, in Z. 16, the gen. sing. *foilsichtho*,

¹ Read *derfoiter*, i. e. *do-ro-foid-ther*.

sichtho, Z. 85, fólsgithe, 255, and is derived from follus, Z. 664, folus, Z. 748, 751, "plain," "manifest." *Saillsinghadh* is, perhaps, a sister-form (soillse, light, Z. 51, 257).

896-900. *Comparaid* (gl. collatio, cf. comparit, Z. 973, W. cymharu, to compare), and—897. *Comaineachadh* (gl. communicatio), both appear foreign words; compare, however, with the latter connactar: aní nad *connactar* dóini trian cene, "that which human beings do not comprehend (or conceive of) by their understanding," Z. 447, 702: comain occurs in Cormac, and also in Z. 1050, gl. 18, with the sense of "obligation," "debt." *Comman* occurs in Fiace's Hymn, v. 27, with the meaning of "communion," "the Lord's Supper:"—

Anais tassach di[a]íais, intan dobert *comman* dó :

Asbert monicfed¹ pátrice: briathar tassaig nirbu gó².

Tassach remained after him, when he had administered the communion to him :

He said that Patrick would come: Tassach's word was not false.

The cognate W. words are cymyn, "bequest, testament," cymalfa, "congregation" (m = mm). (Cf. Lat. communis from commoinis, Goth. gamains, O., M. and N. H. G. gemein. 898. *Timthirrecht* (gl. ministratio), cf. *timthirigh*, *supra*, occurs in Z. 260: *timthirrecht* cacha dúlo "servitus omnis creature," and also spelt timthirecht, timthrechl, at pp. 771, 237, timdirecht (acc. sing.), p. 777 (do-imm-tir-echl). The root seems TAR, Skr. tr, to go; compare ἀμφίπολος and Skr. parichara, "servant," lit. "one who goes about." 899. *Dénamh* (gl. procuratio), O. Ir. dénom, dénum, gen. sing. dénmho, Z. 733, means "a doing," "to do" (cf. dénmusach, gl. factor, *infra*), a stem in *u*. Cf. denim (facio), Z. 430; dene (fac), Z. 457; dened (facite), Z. 458 (leg. dénim, déne, dénid); déntí (faciendum), Z. 473; dennid, gen. denmida (gl. factoris), Z. 766. 890. *Doilbtinugud* (gl. tictio), from delb, as to which *v. supra*.

901-906. *Eolas* (peritia), leg. *cólas*? et *v. supra*. 902. *Moladh* (gl. adulatio) laus, cf. molar (I praise), Z. 444; Bret. meulet laudatus, Z. 107, W. *mawl*. The etymon may be MAGALA, cf. μαγάλου, and the Gaul. Magalus, Magalius, Glück, 50, as móidim, another verb for I praise, is to be compared with Gaulish Mogit-marus. Molad occurs in Z. 989: Is béas donab dagforeitlidib *molad* in gni inmanétside ara earat an rochlui-netar, "it is a custom of [lit. "to"] the good teachers to praise the intelligence of the hearers,

¹ Gloss: .i. cosabull iterum, "that is to Sabull [Saul, in the county of Down, lit. "barn"] again." Note the interesting form mo-n-icfed wherein mo-, also spelt mm-, is a verbal prefix, only occurring four times in Z. See Z. 419. Tassach was Patrick's artificer, and Bishop of Ráith-Cholptha, now Raholp.

² Gloss: quia uenit patricius iterum eo sabull.

hearers, in order that they may like what they hear:" is *huisse a molath* (gl. laudandus), dat. sing. *molud*, *supra*, No. 873, Z. 459. 903. *Contromugud* (gl. cœquatio), leg. *contrumugud*, equalization, balancing, lit. "making-equally-heavy," from *trumm*, *tromm*, W. *trwm* *nipsa tróm*—leg. *tróm*—for *nech*, gl. nulli onerosus fui, Z. 585; *tromm* occurs subsequently in composition: *tromchride* (gl. jecur), Z. 825, i. e. heavy-heart; cf. *étrumma*, "non gravia," Z. 252; *etrumme* "dissimilis," Z. 843; *eutrummus*, similitudo, Z. 751; *hi eutrumus*, ad instar, Z. 451; *eutrummi*, similes, Z. 843; *fortrumme*, opportunitas, Z. 843. 904. *Cosmhailius* (gl. simulatio), *cosmilus* in Z. (cf. *écsamlus*, diversitas, Z. 751, 831), from the adj. *cosmail* (W. *cyfal*, *cyhafal*), i. e. co-samail con-samali-s, the *simplex* of which Bopp has justly compared with Lat. *similis* (an i-stem, as in Irish), to which we may add W. *hafal*, Gr. *ὁμαλός* (an o-stem): cf. also Skr. *sama*, Goth. *sama*, Eng. *same*, Slav. *samŭ*. Observe in—905. *Egecosmailius* (gl. dissimulatio) an example of the mod. Ir. practice of writing the so-called eclipsing letter before the original tenuis. It need hardly be said that all the phenomena of elipsis (amongst which I by no means count the apparent change of *s* into *t*) are explicable by reference to the medializing influence of *n* on *c*, *p*, *t*, and *f*, and to the tendency of *b*, *d*, and *g*, respectively, to become assimilated to a preceding *m*, *n*, and *ng*. *Egecosmailius*, however, seems merely an example of the ordinary sinking of the O. Ir. tenuis to the corresponding medial.

906-910. *Urlamas* (gl. sequestratio, properly "a depositing of money, &c., in dispute") is wildly guessed at by O'R. "possession, supreme power and authority; captivity," but is correctly explained by C. (who spells the word *urlámas*) "the placing anything in the custody of a person: as in the laws *urlámas coiteann* means the placing of contested property in the hands of an indifferent custodian, until its true owner is defined by law." Cf. *irlam* (paratus), Z. 252; *erlam*, Z. 7; compar. *erlamu*, Z. 284. 907. *Fuidingud* (gl. prolongatio), from *fot*, length, *v. supra*. 908. *Lórguim* is exactly satis-factio. With *lór*, *lour*, *laur*, Z. 123, 309, 607, 889, 1000 (enough), cf. W. *llawer* multus, multitudo, Z. 123. Hence O. Ir. *loure*, sufficientia, and Z. 30, compares *Lauro*, *Lauriacum*, *Laurentius*. *Gním*, gen. *gníno*, is of frequent occurrence in Z., and is connected with the root of *do-gníu*, *facio* (= *du-genáiu*?). 909. *Athcumíledh* (gl. remuneratio) seems from *aith* = *ati* (Gaulish *ati*), which stands for the Lat. *re-*, and *cumal* (a fem. à-stem), said to mean the value of 3 cows, which occurs twice in the following passage: *digéni cummen cétaig ríthae frícladach m[acc]maile odrae tígierne cremthinnæ arech¹ .n. donn ríthae intechná frícolmán. nam bretan archumil .n. arggit² Luid in*
chumalsin

¹ Observe the transported *n* of the acc. sing. of *ech*, viz. *ech (ñ)*.

² Observe the transported *n* of the acc. sing. of *cumal*, viz. *cumil (ñ)*. The passage above quoted is

chumalsin duforlóg ochtir achid: "Cummen made a mantle, which was given to Éladach, son of Mael Odrae, lord of Cremthinne, for a brown horse. This horse was given to Colmán of the Britons for a *cumal* of silver. This *cumal* went in addition to the price of Ochter Achid" (Book of Armagh, 17 b). 910. *Distingudh* (gl. deductio), if I read the word aright, seems literally "a leading away from the road, or path," *di-slig-ud*, *v. slige*, *supra*, and cf. *disligeach*, "deviating," O'R., Gael. *disleach*, "straggling."

911-916. *Cengal* (gl. compilatio), *v. supra*, No. 147. 912. *Eitelladh* (gl. revolutio, leg. evolutio?) I have never met elsewhere. O'R. has *catuladh*, a flight, *eitcallach*, "flying, bounding," Gaelic, *iteallich*. 913. *Comairemh* (gl. computatio), Gael. *comáireamh*, apparently a weakened form of *comáram*, W. *cyfrif* numeratio, from *áram*, numerus, W. *cirif*, *rhif*, A. Sax. *rím*, *gerím* (cf. rhyme?), see Z. 912. 914. *Bennacht* (gl. benedictio), O. Ir. *benedact*, *bendacht*, W. *bendithio*, "to bless." 915. *Mallacht* (gl. maledictio), O. Ir. *maldacht*, *maldact*, gen. *maldachtan*, acc. *maldactin*, Z. 584. from *maledictio*, Z. 270, W. *melldith* (*et* always becoming *th* in Welsh, *cht* in Irish). 916 *Lamaccan*, leg. *lámagan*, which, according to O'R., means "groping," Gaelic, *lámhagan*, "handling."

917-921. *Ailginecht* (gl. mitigatio), connected with O'R.'s *ailghean*, soft, smooth, kindly; *álgenagim*, *algenigim* (gl. lento, gl. tardo), Z. 431. 918. *Comma* (gl. talliatio); there is probably some blunder here (leg. *comuin*, remuneratio?). I have never met "comma" elsewhere. 919. *Colund* (gl. caro), in Z. 740, *colinn*, gen. *colno*, *colna*, perhaps connected with *kravya*, *κράς*, caro, O. H. G. *hréo*, gen. *hrêwes*, cadaver. Cf. the W. *calaned*, "carcasses;" perhaps, also, *calon*, "heart." 920. *Laidire* (gl. fortitudo), deriv. from *láidir* (fortis), of which the compar. occurs *infra*. 921. *Imad* (gl. multitudo), O'R.'s *iomad*, for *imad*, *imbad*, *imbed*, gl. ops, copia, Z. 75 (cf. *Ambitus*), a deriv. from *imb* = Gaulish *ambi* = Skr. *abhi*, Gr. *ἀμφί*, Lat. *amb-*, N. H. G. *um*, Eng. *um-*, in Fuller's *umstroke*, circumference.

922-926. *Méid* (gl. magnitudo), in Z. móit = W. *maint*, Corn. *myns*, a fem. i-stem = *maganti*? 923. *Loighedh* (gl. parvitudo), *layet*, Leab. Breace, cited Lib. Hymn. ed. Todd, 30, W. *lleiad* (diminution); cf. *laigiu* minor, Z. 283, W. *llaí* (= *ἐλάσσων* for *ἐλαχίων*, and levior, Skr. *laghíyāns*), superl. *lugimem*, Z. 1128, W. *lleiaf*. 924. *Teire* (gl. raritudo), from *teire*, gl. *rarus*, *supra* = *duscirig*; cf. *scirig-lige*, "bed of consumption,"

difficult. *Rithic* seems the 3rd sing. imperf. pass. of an irregular verb, the 3rd plur. imperat. act. of which occurs in Z. 238: *ní ríat na dánu diadi aran indeb domunde* (gl. non turpe lucrum sectantes, sint diaconi), "let them not give the divine gifts for worldly advantage," 3rd pl. pret. pass. *ro-ratha*, Fiacc. 25. Cf. the Cornish *ry*, *rey*, "to give" (Norris' *Cornish Drama*, ii. 282), W. *rhoi*.

tion," ar nī aill *seirge* oc cúrsagad, "for no loss (?) is weakness in reproaching," Z. 1056. 925. *Leithne* (gl. latitudo), W. llydanedd, from the adjectives lethan, llydan. Z.'s lethit, p. 770, acc. sing. is from *leth*. 926. *Airde* (gl. altitudo), derivatives from *lethan*, broad, and *ard*, high, as to which *v. supra*.

927-931. *Maisse* (gl. pulchritudo), O'R.'s *maise*, *maisi* (gl. decor), Mímaisi (gl. indecor), *infen*, 1083, 1084, 1108, 1109. *Maisse* occurs in Z. with the intensive pre-fixed: is fuasnad dut' menmainsiu tuised ho *ermaisniu* firinne trimrechtrad na tintathach, Z. 1064, gl. 4, "It is a disturbance to thy mind to fall from the loveliness of truth, owing to the variance (trimrechtrad = tri in-brechtrad?) of the interpreters." Hence *maisse* in O. Ir. must have been either a *mase*, or a neut. *ia*-stem; cf. W. maws, "pleasant." 928. *Esláne* (gl. aegritudo). 929. *Fuide* (gl. longitudo), from *slán* and *foi*, as to which *v. supra*. 930. *Tripulta* (gl. triplicatio), W. triphlygiad, a deriv. from *tripul*, triplex, threefold, not met elsewhere. *Diabul*, of which the dat. sing. occurs in Z. 968: a buith ar consain *diabuil* (gl. pro duplici consonante digamma positum, i. e. "its being for a double consonant"), has, perhaps, lost the guttural (but cf. ἀπλός, ἐπλός), which is preserved in the W. plygu, to double, root FLAK, Skr. prēh, πλέκ-ω, plie-o, plee-t-o, O. H. G. fleh-t-an. 931. *Cethardubhladh* (gl. quadruplicatio), W. pedwardyblyg (cf. Ir. dublaighim, I double), the Ir. and W. -dubhladh, dyblyg, losing their primitive meaning of "two-folding" in the general idea of "folding." Cf. cóiediabail, "five-folded," *infra*, note on No. 1053.

932-936. *Uisgemlacht* (gl. limpitudo), a deriv. from uisgemail (uisce-samail). 933. *Curchuslach na gileach* (gl. arundo): for curchuslach perhaps leg. curchaslach, the middle syllable being represented by a contraction which may be read either *as* or *us* (curchas, gl. arundo, Z. 84). The syllable -lach, perhaps originally a subst., occurs frequently in Z.: teglach, "family;" góithlach, "swamp;" mátharlach, "matrix;" mimaslach, "hinge;" óclach, "a body of youths;" aslach, "persuasion;" ellach, "union," &c. Here, perhaps, the scribe mistook arundo for arundiectum. Z.'s curchas seems derived from a stem identical with that of the Lat. *cárex*. 933. *Gilcach* (O'R.'s *giolcach*, "reed," "broom," also a place where reeds grow: Gael. *cuilecarnach*), occurs in Corm., and also in a passage from the Brehon Laws, cited by Dr. Petrie, R. T. 62. losa feada, raith, aiteand, dris, fraech, eideand, *gilcach*, spin, which he thus translates: "The Losafeada [shrubs] are fern, furze, briar, heath, ivy, broom, thorn." 934. *Fainleac* (gl. hirundo), leg. fainleóc, a dimin. of fannall (= W. gwennol, Corn. guennol, Bret. guéméli), which glosses hirundo in Z. 731, Gael. *ainleag*. Cf. *vanellus* cristatus, the lapwing. Does the diminutival suffix *éoc* stand for *yavanka*? 935. *Náit, escuing urcoidech* (gl. hirudo, horseleech): *náit* (cf. "naid,

"naid, sf. a lamprey," O'R.), seems = nānti. *Eascaing erchoidech* is lit., according to O'D., "noxious eel." *Eascaing* (= O'R.'s *easca*, *easca easgan*, Gael. *easgann*, I have not seen elsewhere; *urchoidech* is Z.'s *erchoitech*, gl. nocens, Z. 199. 936. *Deallbh* (gl. imago), W. *delw*, a fem. â-stem = a Gaulish *delva*.

937-941. *Lorgarecht* (gl. indago, investigation, tracing from), lorg, m. track, W. llyr, which occurs in Corn., and also in Z., spelt lore, gl. trames, whence also lorgairm, I track, investigate; lorgaire, tracker, investigator; lorgair, a dog (cf. Eng. lurcher); lorgad = W. llyriad. Compare also *finlorg*, which word I have only met in Bishop Sanctián's hymn, l. 2: dia dam *finlorg* [i. darmesi] dia tuathum [i. frim atuath] dia dom thuus [i. remum] dia dessam [i. frim ascer], "God to follow me, God at my left hand, God to precede me, God at my right hand." In Corn. and Bret. we have *lergh*, *lerc'h*: see Norris, C. D. ii. 428, where the old Cornish *trulerch* (gl. senita) is ingeniously explained as = *truit-lerc'h*, "foot-trace." 938. *Sáebchoire* (gl. urago, i. e. vorago, whirlpool) is spelt in Z. 37, *sáebchore*, in Z. 827, *sáibchore*, and glosses *syrtium*. The first element of the word is obviously *sáeb*, *sóib*, *falsus*; the last, *coire*, *core*, Z. supposes to mean "places" (cf. *coór*, gl. locus, Z. 29), but perhaps it is the *coire*, gl. caldarium, *supra*: cf. Corryvreckan, i. e. Coire Bhreccáin. 939. *Derge* (gl. rubedo), rust, lit. "redness," from *derg*, O. Ir. *dere* (cf. *dere martre*, *supra*), whence the diminutive adj. *dereaide* (gl. rubrenus), Z. 1008¹. 940. *Gerrguin* (gl. sanguisuga, leech, "bloodsucker") is O'R.'s *gearrghuin*, "a horseleech." The deriv. is obscure, but cf. Gael. *geàrr*, "cut," "bite," Irish *gearradh*, "cutting;" *guin* seems an i-stem from r. *gonaim*, *vulnero*, *gonas*, who wounds, Corm. *náramgouat fir*, "let not men wound me," Z. 933; *gerrguin* may therefore be lit. "that which wounds by biting. *Geal tholl*, a Gaelic word for leech, seems connected with W. *gel*, *gelen*, *gelue*, Corn. *ghel*, Bret. *gwelaouen*, *gwelcounen*: Pietet compares Skr. *jahukâ*. 941. *Suithé* (gl. fuligo, soot) = W. *swta*, where the sibilant and tenuis are preserved, because *swta* is from the Eng. soot.

942-946. *Tes* (gl. calido, *infra*, gl. calor), "heat;" so in O. Ir.: gen. in *tesa*, gl. caloris, Z. 231, Corn. *tes*, gl. fervor, Z. 1112, W. *tes*, Bret. *tez*. Can *tes* be = *tepsu*? Skr. r. tap, Lat. *tep-ere*, the ultimate connexion of which with Skr. *dah*, Vedic *dabh*, *ṛaḥ*, is not yet clearly understood. 943. *Ordl* (gl. ordo), W. *urdd*, is *órd*, *ordd* in Z.: ní pu libsi *intórd*-so act ba la amíressen (this order was not with yon, but with the unbelievers), Z. 666, gen. *uird*, Z. 70. Hence it appears that the word is a mase.

a-stem

¹ Other adjectives formed by this suffix are *rotaide*, "reddish," Vit. Adamn., and *fiuchaide*, "moist," "damp," from *fiuch*, "wet."

a-stem = *ârda*, and cognate with, but not, like N. H. G. *ordn-ung*, taken from Lat. *ordo*, a stem in *n*. *Orddan*, a deriv. from this word, occurs in Fiacc's Hymn, v. 25 :—

Asbert [t]*orddan* do mache : do crist atlaigthe¹ buide :
Dochum nime mosrega : roratha dait du guide.

He said, "Thy dignity *shall be* at Armagh : to Christ offer thanks :
To heaven thou shalt come : thy prayers have been granted to thee."

The dat. sing. *orddain* occurs in Ultan's Hymn to Brigit. Cf. also with *órd* the Gaulish *Ordo-vices*. 944. *Merlach na comla* (gl. *cardo*, hinge), "the *merlach* of the door." I have never met *merlach* elsewhere; shall we read *mérlach*, and connect it with *mér*, "finger"? 945. *Smeróid* (gl. *carbo*), O'R.'s "*smeuróid*, s. f. a burning coal, an ember;" cf. perhaps, W. *marwydos* and Germ. *schmören*. 946. *Gilla naneach* (gl. *man-go*, "servant of the horses:" in the MS. the article is written along with its subst. *naneach*), and in Mod. Ir. *nan each* would be written phonetically *na n-each*, but this transportation of the termination of the gen. plur. of the article must be of very recent origin, as in Scottish Gaelic it is preserved at the present day with the *na*. In O. Ir. there can be no question that the final *n* of the longer form "*innan*" was transported to the following substantive beginning with a vowel or medial; but I never find any indication that this was the case with the short form "*nan*."

947-951. *Bruach* (gl. *margo*), *sic* in Z. 28; a word still used by Lowland Scotch curlers; cf. the Gaulish *Ande-brocirix*, *Brocomagus*, Eng. *brink*? 948. *Aodh*, in the Book of Armagh, *Áed*, a man's name, O. Ir. gen. *Áedo*, *Áeda*, *Áido* (connected with the Gaulish tribe-name *Aedui*, for *áidvi*). *Aed*, Z. xxxii. means "fire" (*aed* i. tene, Corm. W. *aidd*), and is related to Gr. *αἶθερ*, *αἶθος*, *αἰθίος*, *ἰθαίρεσθα*, Hesych., Lat. *ædes*, *æstus*, *æstas* (Curtius, Griech. Etymol. 215), Ved. *édha*, m. *édhas*, n. "fuel;" *vridhhi*-form *áidh*, f. or *áidha*, m. O. H. G. cit. "fire," Ang.-Sax. *ád*, &c. The name *Áed* is either an *i*- or an *u*-stem, I cannot say which: it is formed by *vridh*-diation from a root *indh* = Skr. *indh*, to kindle. The name in question occurs in the following passage from the Book of Armagh, 18 b, 1: *Epscop aed bóí isléibti híd duarddmachae*

¹ Observe this interesting form of the 2nd pers. sing. imper. It also occurs in Z. 840, *atlig-the buide*, and in the Book of Armagh, 178 b, 2: *nutasigthe* (*nu-t-asigthe*) *du gallasu* (gl. *calcia te gallicas tuas*), which gloss should have been cited *supra*, No. 72. Compare the Mid. Ir. forms *notgebtha darahési ol pátraice*, "put thyself in his place, said Patrick,"—Pref. to Fiacc's Hymn. *Gaibthi cloich isin tailm, a Loig!* "Put a stone into the sling, O Loeg!" Seirgl. Conc. Dr. Lottner regards these forms as taken from the 2nd pers. sing. of the secondary present, which in the indie. ended in *-the* (*noscomalnithe*, Z. 1054, gl. 29).

duarddmachæ birt edoet eusegéne duarddmachæ dubbert segene oitherroch aidacht *duáid* ⁊ adopart *áed* aidacht ⁊ achenél ⁊ a celis dupátrice cubbráth Fáccab *áed* aidacht la conchad luid conchad du art machæ contubart fland feblæ acheill dóo ⁊ gabsi cadessin ablaith. "Bishop Áed was in Sléibte (Sletty): he went to Armagh: he gave a bequest to Segéne of Armagh. Segéne gave another bequest to Áed, and Áed gave a bequest and his race and his church to Patrick for ever [lit. "to the Judgment"]. Áed left a bequest with Conchad. Conchad went to Armagh. Fland Feblæ granted his church to him, and he himself (cadessin = fadessin) took the abbey." Coillboth mac oingusso maie cogin, breeán mac *aido*, *ibid.* 18 b, 2. 951. *Pluit* (gl. nato) seems for *Plait* (gl. Plato).

952-956. *Grian* (gl. Apollo, *infra*, gl. sol, gl. Pean, gl. Titan), sun = gréná, gen. sing. gréne, gréine, a fem. á-stem, and possibly connected with the name of the Gaulish Apollo, Grannos, which Dr. Siegfried compares with the Vedic ghrans, or ghransá, m. "sun-glow, sunshine, light." This is referred by Böhtlingk and Roth to the root ghar, whereto also belong Skr. gharma, "heat," ghrpi, "sun;" *θερμός*, fervere, Ir. garaim, and Eng. warm. The Gaulish Grannos appears in many Latin inscriptions along with Sirona (= *Σελήνη*? or perhaps, with Glück, goddess of long life, Ir. sír, W. hir); cf. also Apollini Granno Mogouno, with which Dr. Siegfried has compared Skr. maghavan, gen. maghónas, an epithet of Indra, &c. As to—953. *Duine* (gl. homo), W. dyn, Corn. den, and—954. *Nemduine* (gl. nemo), *v. suprd.* 955. *Ogh* (gl. virgo, = ógá, is apparently connected with óg integer, óge integritas, virginitas, Z. 28, and occurs in Ultán's Hymn in praise of Brigit, line 7:—

Dorodba inmann ar colla¹ cisu
In chroeb com bláthaib, in máthair isu:
Ind fír-óg inmain, con orddáin adbail (leg. aidbíl?)
Biam sóer cech inbaid lám' nóeb do laignib.

She has abolished within us our flesh's taxes,
The branch with blossoms, the mother of Jesus:
The beloved true-virgin, with vast glory—
I should be safe at every time with my saint of Leinster.

The abl. plur. in Colmán's Hymn, line 48:

Bendacht for érlam Brigit con *ógaib* hérenn impe,
A blessing on Patron Brigit with Ireland's virgins around her!

Sometimes

¹ Note here an instance of the governed preceding the governing substantive.

Sometimes in the nom. sing. the *ó* is resolved, and we find *uag*, gen. *uaige*: feil már Muire *uaige* (the great festival of Mary the Virgin), *Féilire Oingusso*, May 3. 956. *Slataidhe* (gl. latro), apparently from *slat* (gl. virga), *v. supra*. Gael. *sladaidh*.

957-966. *Bretnach*, from Bretan (Colman nam *bretan*, *supra*, No. 909), for Brettan = Britt-ana. Zeuss thinks that O. W. *brith* (gl. pietus) is connected with this name, W. *th* arising from *tt*. But W. *th* may also represent an original *et*. Cf. O. W. *ætinet* bronn-*breithet*, "volueria pectore variegata," Z. 1087, and O. Ir. *mreeth*, varius, *mreethrad*, varietas, *ilmreethrad*, multa varietas, Z. 822. The following forms connected with a word so famous as *Briton* will probably interest: D. M. Phileti *Brittæ* (Momm- sen Röm. inschriften der Schweiz, 124). Com-bretonium (Glück, 66). Marti *Britouio* (Orelli, No. 1358). Matribus *Brittis* (from *Britteburgum*, in Bavaria, Orelli, 2094). The Greeks write *Βρεττανία*, *Βρεττανος* = W. Brython. 958. *Fáith bréagach*, lit. "lying prophet," O. Ir. *bréach*, from *bréc*, a lie, acc. s. *bréie dolum*, Z. 79, *breic*, gl. mendacium, Z. 23; im *breacairecht* (gl. in astutia), Z. 580. 959. *Fiadhnais*, in Z. *fiadnis*, a neut. *ia*-stem, "witness, testimony," root *vin*, gunated; cf. *nuiadnis* (no-vum testamentum), Z. 823, 824, for *nuiadnis*. *Fiadh* = W. *gwydd*. As to—960. *Comtrom* (gl. par), and—961, 962. *Egecomtrom* (gl. impar, gl. dispar), *v. supra*, No. 903. 966. *Bainne* (gl. lac), milk, occurs in Cormac v. Arg. and is probably connected with *banna* "drop" (ní contesbad *banna* ass, Brogan, l. 88), and the Corn. *banne*, gl. gutta vel stilla, Bret. *bannee'h*, Z. 1119, from *bann*, a jet?

967-976. *Sgadan* (gl. allee), in Corm. *scatan*, is a herring, W. *ysgadan*, cf. Eng. *shad*, N. H. G. *schade*; probably a foreign word. 968. *Mil* (gl. mel), honey, cf. Lat. *mel*, *mellis*, for *melt*-is, Gr. *μέλι*, *μέλιτ-ος*, Goth. *milith*: Mod. Ir. gen. *meala*, a fem. *i*-stem, W. Corn. and Bret. *mel*. Neither in Irish nor in Greek does the *l* stand for *d*; cf. *meadh* = W. *medd* = *μέθυ*, Skr. *madhu*, O. H. G. *metu*, Lit. *med-u-s*, "honey" (in the Mid. Ir. *mese*, "drunkenness" (= *med-scia*), *d* has been lost). 995. *Domblas áe* (gl. fel), lit. "bitterness of the liver;" *do-mblas*, opposite of *so-mblas*, gen. *somblais*, "sweetness, sweet," which occurs in the Ir. Nennius, 196. *tipra nisee somblais i taeb* in *corainn*, "a well of sweet water in the side of the Corann;" *blas* = W. *blas*, "taste;" the *-m-* perhaps for *-imm*. As to *áe*, *v. infra*, No. 1032. 976. *Ainmide* (gl. animal), beast, brute; hence *ainmidheach*, brutal, brutish, O'R. 977. *Salann* (gl. sal), salt, *sie* in Z. 740, acc. sing. *dinchloich dorigne saland* (leg. *salann*), "of the stone she made salt," Brogan's poem on Brigit, 40: *sailti*, "salted," Lib. Hymn. ed. Todd, 20; cf. *ǣls* (masc.), *sal*, *sǣle*, Goth. and Engl. *sal-t*, Lett. *sahls*, Slav. *solŭ*. "In Greek," says Lottner (Zeits. vii. 24), "*ἅλς*, as is well known, also means 'sea' [it is then feminine], and is radically connected with *ἅλσμαι* [from *σάλσμαι*], Lat. *salio*, which we find again

in

in Sanskrit in the forms *sal*, *sar* (*sr*), 'to go.' Thence *salila*, 'water,' *sarit*, 'river,' *saras*, 'lake' = ἑλῶς. Hence it clearly results that water is denoted by all these words as the 'bounding, leaping, billowing,' just as this meaning also lies in the Greek *σάλας*, Lat. *salum*, 'the (leaping) sea-flood.' The passage from this fundamental idea (*grundanschauung*) to that of the 'salty,' could only take place on becoming acquainted with a great salt sea. And so there can be no doubt that the European peoples were still unsevered when they reached the sea, whilst the primeval abodes (*ursitze*) of the stem lay remote therefrom;" W. halen, Corn. haloin, halein, Bret. hal, halen, holen; Z. compares the Gaulish name *Salusa*.

979-981. *Cércaill* (gl. cervical), and no doubt taken from the Latin, which, of course, is from *cervix*, neck or nape. Note the lengthening of the *e*, produced by way of compensation for the loss of the *r*, and cf. futures like *taiccéra*, *dogéna*, *asbéra*, *dobérat* (Z. 1126), for *taiccerfa*, *dogenta*, *asberfa*, *doberfat*. 980. *Aníbal* (Annibal), *Aínn duíni*, "nomen hominis." 981. *Comairleach* (gl. consul), from *comairle* *consilium*, *v. supra*.

982-986. *Easpag* = O. Ir. *epscep*, from *episcopus*; cf. O. W. pl. *escip*, Z. 684, Corn. *ispak*. 983. *Innarbtach* (gl. exul) = *indarbtach*, *v. supra*. 984. *Furachair* (gl. vigil). 985. *Nemfuircachair*, "unwary." O'R. has *furachar*, "watching, watchful, wary;" Gael. *furachail*, careful, *furachras*, vigilance. Cf. W. *gwarehad*, "a guarding," *gwarehadw*, "to watch," *gwarehed*, "to ward, to watch," &c. 986. *Gleacaire* (gl. pugil), cf. O'R.'s *gleic*, "wrestling, jostling, combat, conflict, contest;" Gael. *gleachdair*: pugil is glossed by *euanene* in Z. 27.

987-996. *Neimhní* (gl. nil, gl. nul), leg. *neimhní*; *nem*, *nemh*, is a mod. form of the O. Ir. *neb*, *neph* (pronounced *nev*?), and *ní* is a thing: cf. *do nephnúi*, gl. *ad nihil*, Z. 830. The acc. sing. *ní* occurs in Z. 584, 586; and the nom. (or perhaps the acc.) pl. in Z. 442; *na ní ararogartsom* (*res quas mandavit*). This is one of the stems in *i* (like *Hí*, "Iona," lit. "humilis") noticed in the Beitr. 462. 991. *Aínn* (gl. nomen), name, W. *enw*, has been noticed *supra*. It may here be further observed that *aínn* seems = *ágnámant* = Gr. *ἀ-νοματ*, the *-gnámant*, *-νοματ* being the Lat. *gnomen* in *cognōmen*, *agnomen* (for *ad-gnōmen*)¹. If, however, *aínn* was originally an *ant*-stem, it is, so far as I know, the only one in which the *t* has been medialized, and then assimilated

¹ It is well known that the Gr. stems in *ματ* represent Skr. bases in *man*, Latin, in *men*. To identify these we must assume a common prototype *mant*. Curious, if a trace of this prototype be preserved in the second *n* of *anmann*.

assimilated to the preceding *n* (cf. *clann*, *cland* = W. plant). At all events, in the oldest Irish, *ainm* is a neuter *ann*-stem, and thus declined:—

	Sing.	Dual.	Plur.
N.	<i>ainm</i> (ñ)	<i>dá nainm</i>	<i>anmann</i>
G.	<i>anna</i> , <i>annae</i>	<i>dá anna?</i>	<i>anmann</i> (ñ)
D.	<i>annaimm</i>	<i>dib nannannaib</i>	<i>annannaib</i>
Acc.	<i>ainm</i> (ñ)	<i>dá nainm</i>	<i>anmann</i>
Voc.	<i>ainm</i> (ñ)	<i>a dá nainm</i>	<i>a anmann</i>

992. *Remainm* (gl. prænomen), W. *rhagenw*, and—993. *Comainm* (gl. cognomen), W. *cyfenw*, are compounds with *rem*, *com*. 994. *Tuighe* (gl. stramen, i. e. stratum), “straw-thatch,” O’R.; cf. W. *to*, pl. *toau*, “layer, roof,” *toad*, “roofing,” Z. 163, 874; *comtoou*, gl. *stemicamina*, Z. 291; cf. the Gaulish names *Togirix*, *Togidia*, *Togiacus*, *Τογιοκουρος* (leg. *Τογιοκουρος*?), *Togius*, *Togitius*, &c., and O. Ir. *Toignire*, Book of Armagh, 2 a. 995. *Didin* (gl. tegimen), O. Ir. *ditia*, g. *diten*, *v. supra*. 996. *Arsun anna* (gl. prænomen), a pronoun, lit. “in lieu of a noun.”

997–1001. *Sidhan gaeithe* (gl. flamen), “a blast of wind,” leg. *sidan g.*, and cf. Gael. *scideag*. 998. *Soillse* (gl. lumen), *v. supra*. 999. *Sruth* (gl. flumen, gl. pluui-nar, No. 1042), a river, gen. *sratha*, *srutha*, W. *flrwd*, in O. Ir. a masc. u-stem. Pictet compares Skr. *srotas*, river, from skr. *fluere* (from *sbhrav*?). Cf. the Gaulish river-name *Φρουτις* (*Frutis*), as Glück, 35, reads Ptolemy’s *Φροῦτις*. Cf. also the Gr. *r. řv* in *řw řw řw*, *řw řw řw*, *řw řw řw*, *řw řw řw*, &c. Lat. *ru-o*, *riv-us*, *ru-mis* (*mamma*), Lith. *šov-e*, *šov-a*. Curtius, G. E. i. 318, 319. The O. H. G. *strou-m*, Eng. *stream*, have a *t* which I do not understand. 1000. *Tairsech* (gl. limen), threshold; so in Cormac: *tairsech*, O’R., perhaps a deriv. from the prep. *tars*, Skr. root *tar*, to stride over or across, an old participle of which Bopp finds in the Lat. trans: cf. W. *trothwy*, and *traws*, *tros*; Bret. *treüzou*, from *treüz*. 1001. *Sliseog* (gl. polimen), Gael. *sliseag*, “a chip, shaving;” cf. the Eng. “slice.” The glosser seems altogether to have mistaken the meaning of *polimen*.

1002–1006. *Filidecht* (gl. carmen), *v. supra*, No. 1. 1003. *Sluagh* (gl. agmen) = *slôga*, W. *llu*, Corn. *luu*: so in Z. 27, who justly compares the Gaulish (Belgic) *Cat-slôgi*, “battle-hosts.” He also compares *λόχος*, a troop, which seems a different word from *λόχος*, an ambush, childbed. Dare we compare O. H. G. *slahan*, Eng. *slay*, *slaughter*? 1004. *Shruileach* (gl. fragmen), in O’R. *spruilleach*, “a small scrap, crumbs, fragments, offal,” cf. W. *ysbwrial*. 1005. *Maróg* (gl. troliamen). I now feel convinced that *maróg* (Gael. *marag*, “gut of an animal,” “sausage,” “pudding”) is the modern form

form of *maróe*, gl. *iolla*, i. e. *hilla*, *supra*, No. 55. *Trolliamen* is obscure to me. 1006. *Blonace* (gl. *odomen*, i. e. *abdomen*), the same as *Blonac*, which glosses *arvina*, No. 236. So in A. S., we have the same word for lard and paunch. *Blonace* : W. *bloneg* : *seboce* : *hebawg*. Perhaps the *ce* (W. *g*) stands for *ancà*. Cf. the Gaulish derivatives in *anco*, *eneo*, *ineo*, *unco*, Z. 773, 774.

1007-1011. *Mullach* (gl. *culmen*), *v. supra*, No. 838. 1008. *Rind* (gl. *cacumen*), frequent in Z., nom. s. ar *rind-siu*, 254, generally a neut. i-stem, gen. s. *renda*, *rendo*, acc. *frisa rind*, Z. 236, nom. pl. n. *rind*, Z. 257 : na *rind astoidet* (gl. *signa radiantia*), but *renda* (masc.) in *Adamnán's Vision* (early middle Irish) : Isat lána *renda* nime ocus redlanda ocus firmamint ocus ind uli dúl don uallguba dermair doigniát annanna na peccdach fó lámaib ocus glacaib inna námút nemmarbdasin, "Full are the constellations of heaven, and the stars, and the firmament, and the whole world of the mighty lamentation which the sinners' souls make under the arms and hands of those immortal enemies." The following is a paradigm of the O. Ir. declension of neuter i-stems :—

NEUT. *i*-STEM.*Stem, fissi.*

Sing.	Dual.	Plur.
Nom. and Acc. <i>fiss</i>	<i>dá fiss</i>	<i>fess</i>
G. <i>fessa, fesso</i>	<i>dá fisse?</i>	<i>fisse (n) ?</i>
D. <i>fiss</i>	<i>dib fissib</i>	<i>fissib</i>
V. <i>a fiss</i>	<i>a dá fiss</i>	<i>a fess</i>

Rind is always rendered *signum coeleste*, *constellatio*, by Z., and unquestionably this must be its meaning in "*ainm renda*, gl. *pisces*," Z. 255 ; but its primary meaning seems "point," "mark" (*cote* in *rind*, gl. *ubi . . . aculeus?* Z. 361, where note the *masc.* article, in *dá errend*, gl. *stigmata*, Z. 254, and in this sense it is connected with the verbs *torúther*, Z. 595 (leg. *torúder*) ; *dofóirnde*, Z. 974 ; *tóirndet* (*do-fó-rindet*), *dofóirndet*, Z. 433, significant, *tororansom*, gl. *signavit* (*do-fó-ro-rand-som*), Z. 854 ; *trimirothorudiussa* (gl. *transfiguravi*), Z. 850 (where the *d* of the root is dropt or assimilated : in *dofóirde*, *dofóirdet*, Z. 56, the *n* of the root is lost). Hence it came to mean "the point of a weapon," "a headland" (W. *rhyn*), "the top of anything," "a star." 1009. *Síl* (gl. *semen*), W. *hil*. (There is another Welsh form, *sil*, where the *s* is unexplained.) Z. compares the names *Silo*, *Silus*, *Silius Italicus*. 1010. *Eimnad* (gl. *gemenen*, a doubling), O'R.'s *eimnadh* ; cf. *emon*, "a couple, twins," Corm. Mac na trí *findemna*, "son of the 3 fair twins," *Seirglige Cone.*, *Atlantis*, ii. 386 ; *mat annamh*

anmann adiechta *emnatar*, and is écen comacomol hi suidib ("if nouns adjective are doubled, there a conjunction is necessary between them," lit. *in* them). Z. 671. Cf. Skr. yama, "twins," unless we regard (e. g.) *emnatar* as an early corruption of *geminantur*. 1011. *Ara* (gl. ren), O. Ir. áru, gl. rien, Z. 20, gen. áran, W. aren, pl. áryn, Corn. aeran (Lat. rien, rènes?).

1012-1016. *Scalg no dreassan* (gl. splen, the spleen) would be in O. Ir. selg no dresan, but I have never met either gloss elsewhere, except in O'R. (who has scalg, but not dreassan), and in O'D. Gram. 397, "mór cosmhaillius risint seilg," "great resemblance to the spleen." Selg (Bret. ffele'h) seems to stand for s(þ)legâ; cf. σπλᾱ(γ)χ-vo-ν, σπλῆν, Skr. plīhan, Lat. lien. 1014. *Int-inne iachtarach* (gl. lien), the milt or spleen, certainly a blunder, for the Irish words mean "the lower gut"—inne, "a bowel, entrail," O'R., iachtarach, an adj. from iachtar (O'R.'s iachdar), the lower part of anything, O. Ir. iachtar, Z. 147 n., 592, which seems connected with the prep. *is*, "infra." The suffix -tar (as in echtar = W. cithyr, nachtar = W. uthr, &c., Z. 823) seems identical with the Skr. comparative suffix, -tara. 1014. *Slind* (gl. pecten) a weaver's reed or sley, so Z. 723. 1015. *Cruitire* (gl. lyricen), *v. supra*, No. 5. 1016. *Sdocaire* (gl. tubicen, a trumpeter), from *sdoc*, a trumpet, O'R., Gael. *stoc*, "trumpet," "sounding-horn."

1017-1030. *Tédair* (gl. fidicen, lute-player), from *téd*, Gael. *teud*, string of a musical instrument, in O. Ir. tét, gl. fidis, Z. 79 = W. tant, pl. tannau, Skr. tantu, pl. tantavas, Skr. r. tan, Lat. ten-d-o, τάνυαι, τείνω. The *n* of this root seems preserved in seim-tana, gl. exilem, Z. 23, cf. Eng. thin, τανν, tenuis, &c. 1018. *Gilla adhairce* (gl. cornicen, horn-blower), lit. "lad of [the] horn;" adhairce, gen. sing. of adharc, "horn, trumpet," O'R., whence the dimin. adercéne, Z. 282, and the adj. adarcadae, gl. corneta, Z. 780; cf. also adireliu (gl. cornix), Z. 727. 1019. *Séideadh* (cf. *seidedh* gáithe, *supra*), "blowing, blast," O'R. 1020. *Muirduchu* (gl. siren), lit. sea-music? The nom. pl. occurs in a passage from Keating, cited in O'D. Gr. 177: trialluid for muir agus teagmhaidh *muirduchainn* dóibh, "they put to sea, and sirens met them;" cf. duchann, "i. e. eol, music," O'R., with which our -duchu seems connected: cf. also W. dyganu, "to chant." Siren is glossed by muirmóru in Z. 28 = W. morforwyn, "sea-girl" (morynyon puellæ), Z. 202. 1029. *Mucc mara* (gl. dolphin), lit. "pig of [the] sea" (cf. W. morhweh, Corn. morhoeh, Bret. morhone'h, lit. sus maris), mucc mora, gl. dolphinus, Z. 1114; cf. muccfoil, gl. hara, Z. 198: mucc = W. moch, and cf. meichat, meichiat, "swineherd," Z. 106, 806, and the Gallo-Latin inscriptions, DEO. MERCVR. *MOCCO* (Muratori, i. 51, Orelli, 1407) MAR. ET *SFI*, MER. ET *SFI* (de Betouw, *De aris et lapidibus ad Neomagus et Santenum effossis*, &c.

&c., Neomagi, 1783). 1030. *Colach* (gl. cayn) is explained "incestuous, impious, wicked." It occurs in the gen. sing. masc. in a citation from Leab. Breace. (Petrie, R. T. 369): ba mór tra diumus ⁊ adelos, ⁊ bocasach in rig *cholaig* (leg. *colaig*?) sin, and its root occurs in Patrick's Hymn, where Patrick speaks of cech físa a *rachuilin* anmain duíni, "every knowledge that hath depraved man's soul." Cf. cuil (gl. piauli), Muratori, *Antiq. Ital.* iii. 891, cuilech (gl. prostibulum, Z. 431, gl. profanus, Z. 834), cuiligin (gl. prosto), Z. 431; archuilecha (gl. tam nefarii ausus), Z. 838; W. cwliawg. 1030. *Deallrad* (gl. jubar, radiance, splendour, brightness), Gael. *dealradh*, masc.

1032-1036. *Ac* (gl. hepar, liver), leg. *de*, gen. sing. *supra*, No. 975, gen. pl. in Gael. *áinean*, O. Ir. óa (gl. jecur), Z. 28 = W. afu, Corn. aui, Bret. avu, may all, notwithstanding their great dissimilarity, be connected with ἡπαρ, jecur, and Skr. yakṛt. 1033. *Bróce* (gl. sutolar), a shoe, "brogue," in Hiberno-English, is the W. bryean, where I do not understand the *e*; Gaulish bracca seems Bret. bragez. 1034. *Ichtar na comradh* (gl. lar), "the lower part of the door." 1036. *Ri* (gl. Cæsar), a king = O. Ir. rí, a masc. g-stem, and thus declined:—

	Sing.	Dual.	Plur.
N.	ríg	dá rí ¹	ríg
G.	ríg	dá rí	ríg (ú)
D.	ríg, ríi	dib rígaib	rígaib
Acc.	ríg (ú)	dá rí	ríga
Voc.	a rí	a dá rí	a ríga

The word occurs frequently in Gaulish proper names: nom. sing. reix, rix (= rí-g-s, n. pl. ríges, cf. Lat. rēg (rēx), Goth. reik-s, Skr. rāj, in samrāj, svarāj (Kuhn, Ind. Stud. i. 332)).

1037-1041. *Scuth*, a river, *v. supra*, No. 999. 1038. *Ith in arba* (gl. far, spelt, meal, grits). *Ith*, gen. etha, etha, Z. 15, differs from íth (gl. puls), Z. 26 = O. W. iot (gl. puls), Z. 60, now uwd, Z. 1122, Corn. iot. *Ith* (O. W. *it-laur*, gl. area, now *yd*, Corn. hit, Z. 1109) has been compared by Kuhn (I. S. 358) with O. N. aeti. *Arba*, O'R.'s *arbha*, corn, perhaps connected with W. erw, "acre," Lat. arvum. 1039. *Sróin* (gl. naris), a fem. ā-stem, acc. s. sróin, *supra*, sróinbennach, gl. rhinoceros, Z. 28. *Sróin* glosses nasus, Z. 28, and, like W. ffroen, seems to have lost a guttural before

¹ Cf. O. W. dou ríġ Habren, "duo reges Sabrinæ," Z. 157.

before *n*: cf. Corn. frue, Z. 89, where Norris would read *frie*, Gr. *ῥύχος*. The *s* in the Irish form is put for *f*, as in *srian*, W. *firwyn*, Lat. *fraenum*, &c., and the resemblance of *srón* to *srenim* (gl. *sterto*, Z. 14 = *sternuo*, *πτάπνυται*) is therefore accidental. 1040. *Lenmunach* (gl. *sequester*), from *lenamain*, O'R.'s *leanumhain*, "following, pursuing." The root *len* in Z. 1022, gl. 14: *lenaid* *din gutai thoisig*, gl. *ex superiore pendens vocali*, Z. 1051, gl. 25, *ar mad peethad inti for a taibre grad*, *lenit* a *peethe dindí doheir an grád*, "for if he be a sinner on whom thou conferrest a holy-order [lit. a degree], his sins depend from him who confers the order" (1020). 1041. *Sbor an eich* (gl. *calcar*), lit. spur of the horse; *sbór*, perhaps not from the Eng. spur. Cf. W. *yspar*, *yspardun* (*épéron*), Bret. *spern*, "thorn." *Eich*, gen. sing. of *ech*.

1042-1046. *Sruth* (gl. *pluvinar*), *v. supra*. 1043. *Clár casta* (gl. *torcular*, a wine-press or oil-press), lit. a board of twisting (a mangle?), *clár*, *v. supra*; *casta*, gen. of *casad*, O'R.'s *casadh*, "a bending, twisting," &c. 1044. *Buaile dam* (gl. *bostar*, a cow-house), *buaile*, gl. *vaccaria*, *supra*; *dam*, "ox," *v. supra*. 1045. *C. gríndí foileí* (gl. *nectar*), I cannot explain, unless the Irish be put for *c[eannach]* *grínde no foillee*, "reward of baptism, or washing." I am indebted to C. for the following curious glosses: *Biathad grínde no crínde* .i. *biadh cretme* .i. *bathais* .i. *log in baistithi* (H. 2, 15, MS. in the Library of T. C. D., p. 61, *b*), "food of belief, i. e. baptism, i. e. the reward of the baptized one." *Crinne* .i. *aínn do baisti*, *ut est biathad crinne* .i. *logh na baisti intan imlinn 7 imbiadh doberar* .i. *ó ní is credintibus bautisium* [i. e.] in *baithis creidmedhe* (O'Davoren's Glossary), "a name for baptism, *ut est* 'biathad crinne,' i. e. reward of the baptism when much ale and food are given, i. e. since there is *credentibus baptisma*, i. e. the baptism of believers." With *foillee* cf. *foleaim*, gl. *humecto*, gl. *lavo*, Z. 78, Gaulish *Voleatius*, *Voleæ*, Z. 66, W. *golchi*, *lavare*, Z. 151. 1046. *Athair* (gl. *pater*), O. Ir. *athir*, is declined *supra*, No. 3, and has, as before observed, lost the initial *p* (the root is *pá*, "to protect, to support, to nourish"): hence *aitherrechtaiithe* (gl. *patronymicum*), Z. 972. Welsh has lost the word corresponding with *athair* (W. *tad* = Skr. *táta*, *carissime*). The Breton *compizrien* (*compadres*) is, perhaps, a loan-word, but cf. W. *athrach*, "relationship," *cyfathrach*, "affinity" (*ach*, "pedigree").

1047-1051. *Bráthair* (gl. *frater*) = brother, O. W. *brawt*, pl. *brodyr*, Corn. *braud*, *broder*, declined like *athir*, and found in all the Indo-European languages; Skr. *bhrâtr* (acc. *bhrâtar-am*), Zend. *brâtar*, *et v. supra*, No. 570. The root, according to Bopp (Gloss. 253), is uncertain. Prof. Max Müller, however, says that "the original meaning of *bhrâtar* seems to have been he who carries or assists" (*Oxford Essays*, 1856, p. 16). In accordance with this view we may suppose *bráthair* to stand for an original

original bhrátar, root bhrâ, from bhar (bhr, Ir. *bar*, *robar-t*, tulit, Z.). In Old Irish this noun in the nom. sing. and gen. and dat. pl. (bráithre, bráithrib) seems to have gone over to the *i*-declension. Cf. the decl. of the Lith. stems dug-ter, mo-ter, gen-ter, seser, Schleicher, *Handbuch der Lit. Sprache*, i, 193. 1048. *Braen aimsire* (gl. imber, rain-shower). *Braen* (leg. bráen) seems bróen, "pluvia," in Z. 41; so in Colmán's Hymn, l. 53 :—

In spirít nóeb ronbroena, crist ronsóera, ronséna.

The Holy Spirit rain upon us! Christ deliver us (and) bless us!

Braen is explained "a drop" by O'R.; so, Gael. *braon*, and this certainly seems its meaning in Ir. Nemius, ed. Todd, 206: fofrith fer mórulcach ind 7 *braena* fola dergetairis, "a great-bearded man was found therein, with drops of red blood over him." It is perhaps radically connected with W. bwrw, to cast, to throw: bwrw gwlaw, to rain. *Aimsire*, gen. of aimser, "time," "season," W. amser. 1049. *Cularan* (gl. cucumer, cucumber) is eularain in O'R.; cf. W. cylor, "earth-nuts," Bret. kéler. 1050, 1051. *Mí* (gl. September, gl. October), W. mis, a month. The gen. sing. is mís, = má(n)s-as, one of the few stems in *s* remaining in Irish, if, indeed, there be another. Cf. mís-tac, gl. mensurnus, gl. menstruus, Z. 256; and Skr. más, "moon," "month," Zend. máonh-, *μῆν*, *μῆς*, Lat. me(n)s-is (from MÁXS, as can-is from KVÂN).

1052-1056. *Máthair* and *Bean* have been noticed *supra*, but with respect to *máthair* = mâtár-i, I may here quote Prof. Max Müller (*Oxford Essays*, 1856, p. 15): "Among the early Arians mâtár had the meaning of maker, from MÂ, to fashion; and in this sense, and with the same accent as the Greek *μῆτηρ*, mâtár, not yet determined by a feminine affix, is used in the Veda as a masculine. Thus we read, for instance, *Rv.* viii. 41, 4:—Sáh mâtá púrvyám padám. He, Varuṇa (Uranos), is the maker of the old place." 1053. *Bean* (gl. mulier), O. Ir. ben, must have had some curious irregularities in its declension. I have not yet found all the O. Ir. forms, but the following list will probably prove correct so far as it goes:—

Sing.	Dual.	Plur.
N. ben		mnáa
G. mnáa		ban (ń)
D. mnái		mnáib
Acc. mnái (ń)	(dí mnái ?) ¹	mnáa
V. a ben		a mná

Here

¹ Dotháet cúchulainn iarsin co tarl a druim frisínlic 7 bahole amenma leis 7 dofuit cothud fair conaccai

Here there seem to be three bases: 1°, bani (ben) = gvani, Skr. jani; 2°, bana (ban) = gvanâ = γανή, Boeot. βάνα, Vedic gnâ, for ganâ; and 3°, a lengthened form mnâvâ, for bnâvâ, for banâvâ (W. benyw, Corn. mennyw) = gvanâvâ. What is the form *bân-dâé*, "goddesses," Z. 280? Perhaps a double plural (nom. sing. bandea, *ibid.*, gen. sing. bandeac, Z. 1029). 1054. *Slinn criadh* (gl. linter, i. e. later), "a brick, tile;" cf. W. pridd-faen, pridd-lech, lit. "clay-stone," where pridd = *criadh*. 1055. *Cetharach* (gl. puber) = W. cedorawg, cf. W. eaitoir, gl. pubes, Z. 48, hod. cedor, "hair of pubescence," Bret. kezour, pubertas. 1056. *Uth* (gl. uber), leg. úth, gen. útha, see *supra*, No. 102. I think now that úth may have lost an initial *p*; cf. W. piw, "dug," "udder."

1057-1061. *Docinelach* (gl. degener), leg. *dochinélach*, from do, the particle of quality before mentioned, and cinélach, an adj. formed from cenél, as to which *r. supra*. 1058. *Bocht* (gl. pauper), gen. sing. masc. ind. aisso *boicht*, Z. 250; dat. pl. donaib *boichtaib*, Z. 823; cf. boctán, gl. pauperculus, Z. 111, and perhaps W. bychodawg (= boxâtâco?), Corn. bochodoc, gl. inops, Z. 295. Cf. Skr. bhiksh, "to beg," bhikshu, "beggar." 1059. *Sine ochta* (gl. uber), if this be what the scribe meant, *sine*, nipple, has occurred *supra*, No. 151, No. 1039: *ochta*, gen. sing. of ucht, breast: *r. supra*, No. 812. 1060. *Machaire* (leg. machairech?), gl. campester, *r. supra*, No. 866. 1061. *Cuillteamhail* (gl. silvester), from caill and amail (= samail, samali), apparently with the insertion of *t* before aspirated *s* (caill-t-seamail), as in mín-t-súilech, No. 430: however, *coill* makes its nom. pl. *coillte* in modern Irish.

1062-1065. *Uachtlanaidhe* (gl. celeber), *Uachtlan* (gl. saluber), have each the peculiar mark which the scribe seems to have placed where he was not sure of the correctness of his Irish gloss. Certainly he was right in putting this mark here. Celeber is glossed by erdaire in Z.; saluber in O. Ir. would be slán, sleinech, or sláintech. 1065. *Gruamda* (gl. acer), from *gruaim*, surliness, Corm. v. Groma. Cf. W. grwm, Eng. *grum*.

1066-1074. *Etechail* (gl. volucer), in O'R. *eiteacail*, "volatile;" cf. *eite*, quill, feather (= pettia?). 1067. *Góithamhail* (gl. paluster), cf. *góithlachde* (gl. paluster), Z. 41; isin *goithluch* (gl. in palude), Z. 822. 1068. *Eithideamail* (gl. aeris, leg. alacris?), *eithideamail* (gl. alacris), apparently formed from a personal subst. eithid, "goer,"

indamnái [O. Ir. *indimnái*?] eucai indalanai brat úaine impe alaili brat corera cóiedíabail insude ("then Cuchuláinn went and put his back against the rock, and his heart was low, and sleep came upon him. He saw the two women [coming] towards him—one of them [with] a green cloak around her, the other [with] a red, five-folded cloak round her").—*Seirglige Conculainn*.

“goer,” which I have not met, though *cathaim*, “I go,” *cathadh*, “going,” occur in O’R. With *cathaim* Bopp compares the Skr. r. at, ire. 1069. *Uaidh* (gl. polyandrium), *πολυάνδριον*, a common burial-place) should probably be read *uaigh*, “graves.” 1070. *Earrach* (gl. ver), O. Ir. errach, gen. erraig (it luathíder gáith ñerraig, “they are swifter than the wind of spring;” Scing. Conc. *Atlantis*, No. iii. p. 110). This interesting word (stem (v)erraka, for vesraka? root vas, to clothe) seems to have lost the initial *v*, like *úrde*, *viridis*, W. *gyrdd*, Z. 66, *uisce* = *vad-scia*? water. *Errach* is derived by Cormac from the Lat. *vēr*, but *vēr*, though it may come from the same root, is formed differently. *Vēr* is = *verer* = *ves-era*, the vowel-flanked *s* becoming *r* as usual, and the thematic *a* being lost, as in *ēap* = *εσαπ*, and as is usual when *r* precedes it. See Benfey, G. W. i. 309. 1071. *Corp leghas* (gl. cadaver), “a corpse that dissolves” (decomposes, decays); *corp*, gen. *cuirp*, now a masc. a-stem, like W. *corff*, pl. *cyrff*: both *corp* and *corff*, no doubt, were originally *s*-stems, but have gone over to the vocalic declension: *v. supra*, No. 812, and seem taken from the Lat. *corpus*. *Leghas*, 3rd sing. pres. relative of *legham*, the verbal subst. of which occurs in Z. 580, 614, *illobad et legad* (in corruption and dissolution); cf. also *lechdaicha*, liquids (in grammar), Z. 968. *Legham* (cf. W. *lliaw*, *lliad*) is etymologically obscure to me, unless indeed Bopp be right in comparing it with a Skr. *layāmi*, r. *li* (liquefacere, solvere). As to the forms *leg-h-as* (pl. *leg-h-ate*), fut. *legbfas*, pl. *legbfate*, Schleicher, Beitr. i. 503, would regard them as the participles present and future active, only preserved in the nom. form of the sing. and plur. The form in *s*, he thinks, expresses the Lat. *us* (the loss of *n* before *s* being common in Irish), while that in *te*, in the nom. pl. m. and f., would correspond with the Lat. *ntēs*. It must, however, be observed that both these forms aspirate: thus, ar cech duine *mīdus thrastar* dam (“against every one that meditates evil to me,” Patrick’s Hymn): *cīd druailnide mībes chechtar* in da rann, Z. 472, “quāvis sit corrupta ntraque duarum partium:” *bes chuibsech*, Book of Armagh, 17 a, 1. Plur. *foilsigdde phersin* “quæ significant personam,” Z. 198; *beta thūiesi* “qui sunt electi,” Z. 197. Hence, when the practice of aspiration was introduced, these forms must have ended in a vowel, not in *s*: and I follow Professor Siegfried in regarding them as having arisen from the agglutination of pronouns, the relative construction being originally an inverted one. 1072. *Pīpur* (gl. piper), from the Lat. 1073. *Sét slighedh* (gl. iter): *int-seuit* bīte hī cēch crīch (paths that are into every country, lit. boundary), Z. 237. Hence, *sét* appears to have been a masc. a-stem = *senta*. Glück has compared the O. Brit. name Gabro-sentum, which in Mod. Ir. would be *Gabharśéd*, “goat-path;” Cf. also W. *hynt*, f. Bret. *hennt*, m. Corn. *eunhinsic*, just, Z. 145; O. W. *duguohintiliat* (incedens), Z. 149; *tidohinto* (?) *per avia*,

Z. 866. The Irish *séithe* (= *sintáiciá*), "wife," originally an abstract noun, like *aiphe*, has been referred by Dr. Siegfried to *sét*. So much for Celtic cognates. In Gothic we have "*sinths* m. (Schulze) Mal, z. B. in *ainamma sintha, train sintham* einmal, zweimal, vrm. eigentlich Gang, Reise (= Mal in mehreren deutschen Sprachen) *gasintha, gasinthja* m. Gefährte, *συνέκêquos*; pl. genossenschaft, *συνοχία*." Dicf. Goth. Wörterbuch, ii. 210, 211, where *hynt* and *seud* (= O. Ir. *sét*) are also compared, as well as O. H. G. *sind* (iter, trames), M. H. G. *gesende* (comes), A. S. *gesið*, *sendan*, Eng. *send*, &c. *Sligedh*, gen. sing. of *sligi*, gl. via, *supra*. 1074. *Dealg* (gl. spinter), O. Ir. *delg*, gen. *deilg*, thorn, pin, A. S. *dale*, has been compared *supra* with Corn. *dele(h)*. It occurs in the St. Gall incantations, Z. 926, imm an *delg* (around the thorn), manibé an *delg* and (unless the thorn be there). Hence, it appears to have been a neut. a-stem.

1075-1079. *Cae gabhar* (gl. ruter), "goats' dung" (excrement), leg. *cac g.* = W. *cach*; cf. Lat. *caco*, Gr. *κακάω*, *κάκη*, Skr. *çakṛt*, in the weak cases *çakan*, Lith. *szeku*: the German *kacken* infringes Grimm's law. *Gabhar*, W. *gafar*. As to *gabhar*, *c. supra*, No. 372. 1076. *La oirrethi* (gl. juger, an acre) I cannot explain, unless the Irish be for *lá-airthe*, "a day's ploughing" (*airthe*, from *aratio*?), i. e. as much land as can be ploughed in a day; cf. W. *aradu*, to plough. There is probably some blunder in the gloss. 1077. *Nóin* (gl. vesper, evening), from the Lat. *nōna* (the third hour before sunset), with change of declension: W. *nawn*, A. S. *nón*, Eng. *noon*, Dan. *noon*. 1078. *Oide* (gl. nutritor), O. Ir. *aite*, which occurs in a gloss in Z. 1066, *air-danimmart greim á aite*, "his rearer's influence constrained him." (Note the genitive's identity with the nom., *aite*, not *aiti*. Perhaps, however, *aite* is the gen. plur.) The word also occurs in the Leabhar Breace Sermon on Brigit, cited by Dr. Todd, Lib. Hymn. 65: *Isé a hathair na noemoigise intathair nemda, isé a mac Isn Crist, isé a haité in Spirit nóeb*, "this holy virgin's father is the heavenly Father: her son is Jesus Christ, her nurturer is the Holy Ghost." The non-aspiration of the *t* in *aite* can hardly be explained, except by assuming its original duplication (as in *cruittire* = *crottaria*); *aite* would then represent a primitive *attia*, which may be compared with Skr. *attā*, mother: Lat. *atta*, Fest. Gr. *ἄττα*, Goth. *atta*, father: *aithei*, mother; O. Bohem. *ot*. 1079. *Onoir* = honor, whence it is taken, but with change to the *i*-declension, as in *preceptóir*, &c.

1080-1084. *Leightoir* is from the Latin *lector* [lêgo], which would regularly become *lechtóir*: the Irish root *lêg*, read: in *rolêg fanace*, did he read or not? Z. 1434, exhibits a strange lengthening of the vowel: cf. W. *magwyr* = *macēria*. *Lêg* enters into composition: act *arrollgithir* (ar-ro-lêg-fithir) ind *epistilse dúibsi berthir naib Laudocensibus et doberthar ind apistil scribthar do suidib con arlêgthar* (= ar-lêg-atar) *duibsi*,

duibsi, "when this epistle shall have been read to you, let it be brought from you to the Laodiceans; and let the epistle that is written to them be brought so that it may be read to you." Z. 1044, *con arlóigidsi*, gl. *vos legatis*, Z. 1044. In *legai-s*, the 3rd sing. pret., the verb in question seems to have passed over to the *ai* (*é*) conjugation:

Im insib mara torrian ainis, innib adrimi,
Legais canoin la german, ised adfiadat linn.—*Fiac*. 6.

In the isles of the Tyrrhene sea he remained, in them he meditated:
He read the canon with Germanus; this histories make known.

Solegha, *solegha*, gl. *legibilior*, *infra*. The root *scráin* has also been borrowed, and we find it in what is supposed to be the oldest MS. containing specimens of the Irish language, viz., the Book of Dimma (Library of T. C. D.). Thus, at the end of St. Matthew's Gospel: *oróit' dodimmu rodscrib* ["pray ye for Dimma who wrote it"] *pro deo 7 benedictione*; at the end of St. Luke's: *oroit dodianchridiu diaroseribad* ["pray ye for Dianchríde, for whom was written"] *hic liber et dodimmu* ["for Dimma"] *scribenti, amen . . .* (Dimma is supposed to have written this A. D. 620). 1081. *Gradh* (gl. *amor*). Bopp (Gloss. 107) refers this to the Skr. *r. grdh* desiderare appetere, with which *gorte* (famine, Goth. *gredus*, hunger) has been connected *supra*: cf. also O. N. *grád*, Eng. *greed*. 1082. *Doctuir*, from the Lat. *Anamchara*, lit. "soul-friend," is the beautiful O. Ir. word for doctor, teacher. 1083. *Maisi* (gl. *decor*)—1084. *Mímaisí* (gl. *dedecor*), leg. *maise*, *mímaise*, et *v. supra*.

1085–1089. *Saithar* (gl. *labor*), in Z. *sáithar* (n.?), gen. *sáithir*: is uisse lóg a *sáithir* do chách (just is the reward of his labour to every one), Z. 1051: *astorad saithir* do (Book of Armagh, 184 *b*, top margin), acc. sing. *cen sáithar*, Z. 251. 1086. *Tés* (gl. *calor*), gen. *tesa*, Z. 12 = W. *tes*, "sun-heat;" perhaps = *topsu*, Skr. *r. tap*. 1087. *Dath* (gl. *color*), dat. pl. *secht múir gloinidi con dathaib* examlaib in a timchell, "seven chrystal walls, with various colours around it," Vis. Ad. 1088. *Boltanadh* (gl. *odor*), cf. *ni boltigetar side holad*, "non odorem faciunt hi," Z. 447. 1089. *Bréntus* (gl. *fetor*), *v. supra*.

1090–1094. *Dénusach* (gl. *factor*) from *dénmus*, O'R. *deannas*, an effect, and this from *dénus*, "to do." 1091. *Doilbtheoir* (gl. *fictor*) has been noticed *supra*. 1092.

Cennaidhe

¹ The Lat. *orátie*, hibernicised. *Oratio* was also imported: I have not met the nom. sing., which must have been *orathe*, *oirthe* (cf. *coibse*, from *confessio*), but the acc. sing. *orthain* occurs in the Lib. Hymn., p. 32: *Ní níne écas dorme inuorthainse no fiac sleibte*, "N. the sage made this prayer, or Fiac of Sletty."

Cennaidhe (gl. emptor), O'R.'s ceannaidhe, "a merchant, any dealer:" cethrar imorro rosecennaisim pátraic, "now four persons purchased Patrick" (Pref. to Secundinus' Hymn). 1093. *Didnighteoir* (gl. protector), O'R.'s dideanoir, "protector, guardian," from dítu, gen. diten, as to which *v. supra*. 1094. *Boc* (gl. tener), hod. bog, "soft, tender, penetrable," O'R., cf. *buigi* (gl. mollior), *infra*, Bret. bouk, "soft:" hence the Engl. "bog."

1095-1099. *Figidóir* (gl. textor), figheadóir, O'R., "a weaver," from the causal verb figim, I weave, Corm. (W. gwau, gwëu, Bret. gwéa, to weave). Bopp (Gloss. 335) refers to the Skr. r. vé, texere, sucre, and compares Lat. vicio, Gr. ἡ-τριον, Lith. udis, textura; see also Dieffenbach, G. W. i. 148, 431; Benfey, Gr. W. i. 287. To the Engl. "weave," web, O. H. G. web-an, &c. (see Curtius, G. E. i. 261), we cannot yet quote the corresponding forms in Old Irish and Welsh. 1096. *Triallatóir* (gl. nitor, attempter). The stem from which this noun is formed occurs in the Lib. Hymn. (pref. to Fiacc's Hymn): "dentar *trial* [mo] berthasa, ol Dubthach, con accadar Fiacc, "Let an attempt be made to tonsure me," said Dubthach, "so that Fiacc may perceive it." 1097. *Fliuchidect* (gl. liquor), from fliuchaide humidus, Z. 272, *v. supra*. 1098. *Cumdaightóir* (gl. conditor), cf. cumtach, ædificatio, Z. 229, 777, 1046. 1099. *Maigister* (gl. retor, leg. rector), from Lat. magister.

1100-1104. *Senóir*, from the Lat. senior (which would, I think, more regularly have become sinóir); W. henwr = hen-gwr, a Gaulish senoviro-s. 1101. *Eístidóir* (gl. auditor), cf. O'R.'s *cistim*, "I hear;" by metathesis for O. Ir. étsimm, cf. béitsidi (auditores), éitset (audiunt), Z. 23, 87; foéitsider (subintelligitur), Z. 34; foétsecht, subintellectio, Z. 771: the preservation of the *t* suggests the loss of an *n*. 1102. *Croidhe* = cradia, eridio, in O. Ir. an ia-stem, neuter like Skr. hṛdaya, Zend zeredha-ya, Goth. haírtô, and Slav. srŭdice, while Gr. καρδιά, and Lith. szirdis, are fem. The gen. and dat. of eride occur in the following gloss from Cormac: *Tore*, i. nomen do *chridiu* ut etan dixit. Ní fó' in dam dom mo thuirce i. mo *chridi* im chliab cofil forerith. "*Tore*, i. e. a name for the heart; as Etan said, 'not good is the throbbing of my *torce*, i. e. of my heart in my bosom which is trembling.'" Cf. also *luathchride*, gl. cardiacus in the Leyden codex of Priscian; *Dianchride*, *supra*, No. 1080. What is the *críd* in fomchridichfidersa (gl. accingar), Z. 475; foehridigedar (gl. accingit), Z. 476? Perhaps we may connect with this *cris*, gen. *cresa*, a girdle: Bret. dar-greiz, "the girdle or the middle of the body." *Croidhe* is always spelt cride in Z. (the *o* in *croidhe* being introduced to mark the broad pronunciation of the *r*). I know not if W. craidd

¹ Fó (*s* being lost between vowels, and *au* becoming *ó*) = Skr. vasu, Zend vôhu.

eraidd were ever a stem in *ia*. 1103. *Fairge* (gl. equor), *v. supra*. 1104. *Marmur*, marble, from Lat. marmor.

1105-1109. *Ainmidhe* (gl. castor), an animal. 1106. *Ad*, hoc ador *ad* should, perhaps, be read (as O'D. suggests) hoc ador *torad*: *torad* is "fruit" in O. Ir., dat. sing. *torud*, Z. 231. 1107. *Ughdur* (gl. auctor), from auctor: cf. O. Ir. augtortás = auctoritas, W. awdur. 1108, 1109. *Maísi*, *Mámaísi*, *v. supra*.

1110-1112. *Cuimneach* (gl. memor), co-m'n-ech. 1111. *Micuimneach* (gl. im-memor), root MAN, as to which *v. supra*: cf. ní *cuman* lim, gl. nescio; cuimnigedar (gl. reminiscens), Z. 843. 1112. *Tecoisce* (gl. doctior), cf. *tegaíse*, *supra*, would have been in O. Ir. *tecaisciu*. The *-iu*, *-u* in the O. Ir. comparatives from *iús*, and this from *iâs* = Skr. *íyâus* (strong theme), O. Lat. *-iôs*, Goth. *iza*, Gr. *ἰωρ*. The *nís* (spelt *níax*, *nús*, *nús*, *infra*) preceding the adj., is = ní is, ní as, "a thing which is," *is*, *as*, being, as I conjecture, respectively the third sing. indie. of the roots AS, ÂS, the principal fragments of which remaining in O. Ir. are as follows:—

Sing.	Plur.
Pres. indie. 1. am, amm ¹	ammi (ñ) ²
2. at	adib ³ , ada
3. is, it ⁴	hit, it
as, at	(at)
Pres. subj. 3. asu, aso	atu.
Impersonal Flexion.	
1. ismé, asmmé ⁵	issnismi
2. istú	ississi, itsib.

I cannot explain these forms solely by the root AS and the active voice. The átmáne-forms of AS given by the grammarians are fictions. One is therefore thrown upon the root ÂS and the middle voice, of which last there are, I think, clear traces in the Celtic dialects.

¹ Arnantomnad *námm* (= na + amm) in duine, Z. 702.

² Ammi néulig, Z. 252.

³ Adib óis muintire, Z. 478; adib atrab do dia, *ibid.* Adib iressich, Z. 252. Before *m* the *b* is assimilated: *adimmaice*, Z. 251. What is the form *abi* in Z. 1043, gl. 18: quasi dixisset *abi* mogasi dam ata far cóimidiu in nim, "as if he had said that ye are servants: your lord also is in heaven?" A misreading for adi, i. e. adim?

⁴ Itsib ata chomarpí, Z. 894: íthé ciatu ruchreitset, Z. 570: rofess ít fas infenechus icondehg ferb nlc, "it is known that the Fenechus is void in comparison with the words of God," Corm. v. *Ferb*.

⁵ Z. 434, -mmé, from mé + mé? Cf. Lat. meme.

dialects. In the first person sing. *am*, *amm* is the Skr. *asmi*, Gr. *ἐμὴ*, *εἰμὴ*, Lat. *sum*, Lith. *es-mi*, Goth. *im*, Eng. *am*. Here Irish has retained the old form better than her Celtic sisters, the W. being *wyf*, Corn. *of*, Bret. *off*. The plur. *ammi* (*ū*) is startlingly like the Gr. *ἐσμέν*, both, perhaps, standing for an original *as-masmi*. That the *n* is part and parcel of the Celtic form seems proved by the uninflected *m* ($= m + n$) in the corresponding W. *ym*, Corn. *on*, Bret. *om-p*, as well as by the fact that *ammi* does not aspirate, and must, therefore, have ended in a consonant. In the 2nd person sing. *a-t*¹, like the W. *wy-t*, Corn. *a-s*, is formed by suffixing the pronoun of this person. But the *a* in *a-t* points to the Skr. *âś*, Gr. *ᾷσαι*, the 2nd pers. of the root *âs*, to sit, to be, "from which," says Bopp, Gloss. 35, "the root of the verb subst. *as* is, perhaps, shortened." Whereas the *wy* in *wy-t* rests on *ê*, *aî*, Skr. *asi*, Gr. *εἶ*. For the agglutination of the pronoun cf. O. N. *er-t*, Eng. *ar-t*, Goth. *vas-t* = Eng. *was-t*, O. N. *var-t*. The plural *ada*² seems from *adib*, which may = *adai* + *sib* the pers. pron. of the 2nd pers. pl.: cf. the Skr. *âdhvê* for *âs-dhvai*, Gr. *ᾷσθε*. In the 3rd person *is* of course is = Skr. *asti*, Gr. *ἐσ-τι(ν)*, Lith. *es-ti*, Eng. *is*. But, like the Lat. *es-t*, Goth. *ist*, it must have lost its terminal vowel at an early period, for it never aspirates. Indeed, in one instance (is misse, Z. 370) it seems to take a transported *n*, which would point to an old Celtic form *ASTIN*. But here, perhaps, Z. misread *n* for *h*. The forms *it*, *at*³, in the sing. are obscure to me. Can they have passed over from the plur.? There *hit* (note the *metathesis aspirationis*, *h-i-t* = *i-h-i(n)t*), or *it* is = Skr. *santi* (for *asanti*), Zend. *hēnti*, Gr. *(σ)εντί*, *εἰστί*, Lat. *s-unt*, Goth. *sind*: other Celtic forms are W. and Bret. *ynt*, Corn. *yns*, *ens*. *As* aspirates, and must therefore have ended with a vowel at a comparatively recent period. It is generally used in dependent or relative sentences; and was, I believe, originally identical with the Skr. *âstê*: *at* seems to point to *ᾷσαι*, Skr. *âsatê*, for *âsantai*, the nasal of plurality being omitted, as in *dadatê* = *êîō-νται*. The subjunctive forms *asu*⁴ (*aso*), and *atu*, only occur in connexion with the conjunctions

ma,

¹ Z. 1129.

² *Ada* baill, Z. 251.

³ *Is* and *at* *gnim* *tengad isind huilin labramarui*, "est officium lingue in omni quod loquimur," Z. 446. This is an example of the use of *at* as a *singular* form. But there can be no doubt that it will be found in the plural. I can, however, as yet only quote Middle-Irish examples, such as "*at* buide do kama *at* brecca do beoil *at* liatha do sùile," Leab. Breace, cited O'Don. Gr. 350. *As* is often found in an absolute position. Thus *As* du Christ as immaireide in salm-so, "*it is* to Christ this psalm is inscribed," Z. 473: *Sancti et justi it hé as chorp dosom*. *Christus as chenn ind noib as chorp*, "Sancti et justi, it is they who are his body. *Christus* is head, the saints are body," Z. 197, where note the use of *as* in the plur.

⁴ *M-assu* thol, Z. 671.

ma, "if," and *cià*, *cè*, "although," Z. 671, 673. *Asu* (*aso*), the *s* of which is sometimes doubled, appears to me identical with the Skr. imperative *ástām*; and *atu* (the *t* of which is unaspirable, and must, therefore, have lost a preceding *n*) seems the Indo-European *ásantām*. 1113. *Laidirí* (gl. fortior), positive *laidir*: *laidirí*, gl. fortitudo, *supra*. 1114. *Mó* (gl. major). This form occurs in Z. 285, as well as *móo*, *móa*, *má*, *máo*, *máa*, W. is *mwy*, Corn. *moy*, Bret. *muy* (where note the preservation of the primitive *i*). One thing is tolerably clear about these forms, that they have lost a vowel-flanked *y*: cf. Skr. *mahíyāns*, Zend. *maçyéhūm zām* = *μερίζονα* γῆν, Bopp; Ose. *mais*, Lat. *major*, for *mag-ios*, Goth. *maiza*, *μερίζων*, from *μερίζων*. So in the superl. O. Ir. *maam*.

1115-1119. *Lugha* (gl. minor), in Z. 283, 284, *lugu*, *laigiu*, W. *lleí* = *ἐλασσων* (ἐλαχίστην, Lat. *levior*, Skr. *laghíyāns*, Eng. *less*. 1116. *Ferr* (gl. melior) = W. Corn. and Bret. *guell*, Z. 286: cf. Skr. *varíyāns*, *ἀρσιων*. The second *r* in *ferr*, *l* in *guell*, represent the assimilated *y*: W. superl. *goreu* stands for *varama*. 1117. *Mésa* (gl. pejor), *messa*, Z. 285. The positive is the prefix *mí-* (Ebel) = Goth. *missa* (Dief. G. W. ii. 76) = Eng. *mis*: cf. Skr. *míthyá*, "falsely." There are two other O. Ir. comparatives in *-sa*, viz., *nessa*, *nessa*, or *nesso*, "nearer," and *tresa*, or *tressa*, "firmer," "stronger." *Nessa*, W. *nes*, if connected with the Zend *nazdistā* (*proximius*) = Skr. *nédishtha*, may stand for *nasdiās*: cf. Skr. *nédíyas*. (With the superl. Ir. *nessam*, W. *nesaf*, Ebel has compared Umbr. Ose. *nesimo*.) *Tressa*, W. *trech*, Bret. *trée'h*, seems to point to a Gaul. *trexiās*, but this leaves its connexion with the positive *trén* unexplained, unless, indeed, this be = *trexna*.

1120-1124. *Samtaigi* (gl. avarior), *samtach*, *supra*, No. 667, 1121. *Dilé* (gl. carior), posit. *dil*: is *dil* lace maid [leg. maith] do démun dúibsi, "she likes (lit. est gratum ei) to do good to you," Z. 283: *mimdil*, Z. 942; compar. *diliu*, Z. 283; superl. *dilem*: is hed as *dilem lium rath* precepte, "It is this that is dearest to me, the grace of teaching," Z. 604. 1122. *Sollsi* (gl. clarior), pos. *sollus*, *solus*. 1123. *Meata* (gl. debilior) = O. Ir. *metta*, from O'R.'s *meata*, "cowardly, fearful, timid," reminds one of the Goth. *gamais*, Eng. *mad*, but perhaps the resemblance is accidental. Cf. W. *meth*, "a miss," *methiant*, failure, decay, Corn. *meth*, pudor, Z. 223, *méza*, "timide," "honteux." 1124. *Gile* (gl. albior), pos. *gel* (= *gila*, *gal* (gl. albus), *supra*, No. 659. Cf. Lat. *gilvus* = O. H. G. *gelo*, Eng. *yellow*. "The stem," says Lottner (7 Zeits. 184), "is widely spread, but with other suffixes: Gr. *χλωρός*, Skr. *hari*, Sl. *žlūtū*, Lith. *geltas*."

1125-1129. *Socarthanaighi* (gl. amabilior). 1126. *Soleghla* (gl. legibilior). 1127. *Somolta* (gl. laudabilior), all formed by prefixing the particle *so* (= *cò*) to adjectives formed respectively from the roots *CAR*, *LÊG*, and *MOL*, as to which *c. supra*, and compare with *socarthanaighi* *cairdidine*, for *cairtine*, "of friendship," Z. 740, *cairdidnigther*

(amari), Z. 1129, which, however, are formations from the participial stem, *carant*. 1128. *Conaichi* (gl. *felicior*), cf. O'R.'s *conáich*, "prosperity, affluence." 1129. *Glicia* (gl. *sapientior*), O. Ir. *gliciu*: ar ní pa *gliciu* felsub olambicidisi sí in Christo estis, Z. 1040, "for no philosopher is wiser than ye will be," &c.: the abstract derived from it occurs in a gloss on "*sapientes in astutia*," Z. 257, viz., *isin tuaichli isin glicci*, i foili, 1130: cf. Goth. *glaggvus*, O. N. *glöggr*, A. S. *gleav*, N. H. G. *klug*, Dieffenbach, G. W. ii. 411.

1130-1133. *Cainfuaraighi* (gl. *benignior*), read *cáin-fuaraighi*? compar. of *cáin-fuarach*, voc. sing., *caín[f]uarráig*, occurs in Gildas' *Lorica*. 1131. *Dana* (gl. *audacior*), leg. *dána*: the positive of this is *dána*, cited *supra* from Colman's Hymn, 12, and glossing *davus* in Z. 20. With *dána*, Glück, 92, connects the river-name *Dānuvius* (N. H. G. *Dōnau*, Eng. *Danube*), often wrongly written *Danubius*. Cf. also *dánatu* (*audacia*), Z. 769. The dat. sing. of *dána* occurs in the Féilire, Jan. 23:—

Césad cebriani	The suffering of Cebrianns
clementi consádu:	And of Clement I celebrate:
ronsadut doudrígu	May they convey us to the Kingdom,
conandúnad <i>dánu</i> .	With their daring host.

1132. *Seirbe* (gl. *amarior*), pos. *serb*, O'R.'s *searbh* = W. *chwerv*, O. H. G. *sueran* (*dolere*) cf. the Eng. *service* tree; cf. the adverb *intserbu* (gl. *amarius*), Z. 563. Z. has also the subst. *serbe*, a fem. *iâ*-stem: gen. sing. o cech cenélu *serbe*, Z. 257, "ab omni genere amaritudinis," acc. sing. cen *serbi* peetho (gl. *azymi*), "without the bitterness of sin." 1133. *Labartaighe* (gl. *loquacior*), pos. *labartach*, an adj. formed from the base *labar*, frequent in Celtic: cf. Corn. *guir-leueriat*, *veridicus*, *gou-leueriat*, *falsidicus*, Z. 98, W. *Hafarn*, *llefaru*, to speak; *allafar*, dumb (= Ir. *amlabar*, Z. 743), and in Irish, *labrad loqui*, *sermo*: *combad an dede sin im' labrad-sa*, Z. 460, *rolabrastar*, *supra*, "he spoke," which comes from a deponent *labra-r*, Z. 444. Bopp, in his *Glossary*, p. 297, has referred the Mod. Ir. *labhram*, I speak, *labhradh*, speech, to the Skr. *r. lap loqui*, *sed qu.*; cf. the Gaulish name *Labarus*. A form, apparently taken from the Lat. *labrum*, occurs in O. Ir., but unfortunately I am as yet only able to quote its acc. pl.:—

Sén, a christ, mo <i>labra</i>	Bless, O Christ, my lips (?)
a choimide secht nime!	O Lord of seven heavens! ¹

Before

¹ Verses prefixed to the Leabhar Breacc copy of the Féilire of Oingus céle Dé ("God's companion"). In a MS. preserved in the Bodleian, however (Rawlinson, F. 95, fo. 59), this passage runs: *Sén a christ mo labrad*, a choimidiu secht nime,—and this I believe to be the true reading.

Before leaving the subject of the Celtic comparatives, I take the opportunity of referring to a paper on the subject by Dr. Ebel in the *Beitr.*, vol. ii., pp. 78-80, and of printing a note with which I have been favoured by Prof. Siegfried: "I was long doubtful whether the Old Irish comparative in *iū*, *u*, was from *-iân* (like Greek) or *-iâs* (like Latin). I am now convinced it is from *-iâs*, whence by weakening, *iūs*, *in*. We have the analogy of the acc. pl. of masc. *a*-stems, which ended in *-ûs*, not *-ûn* (ex-*-âns*); this we know, because that case never appears with the transported *n*, as in the sing. fer (*n*). The Welsh termination of the comparative *-ach*, the Breton *-och*, one would wish to explain likewise from *-iâs*. But I believe that this syllable (the Indo-European *iâns*) is totally lost in Welsh, as it is almost in Irish. No one will find this unnatural who knows that the original accent of the comparative was on the radical syllable. The termination *-ach* must then be some agglutinated word or particle, though such seems at first not offered by the Welsh lexicons. I would point to a possible connexion with *ēξ*, *ēξω*, *ēξοχα*, W. *ch-*, Ir. *as-*, and especially with the unexplained *assa*, which occurs with the Old Ir. comparative in Z. 286. Cf. also the Welsh *'ech*-doe, day before yesterday, *ech-nos*, night before last."

1134-1139. *Saithrech na tuise* (gl. turibulus, thurible, censor), "vessel of the incense:" *saithrech*, occurs, spelt *soitheach* in the *Lebar na Cert*, p. 236. Dare we compare the W. *saig*? *Tuise*, gen. of *tus* (which occurs in composition in *tuslestar*, gl. turibulum, Z. 1120): *tus* is from the Lat. *tus*, and from the inflection of the adjective *dímór* in the following lines, it appears to have been feminine (Lib. Hymn. 7 a):—

Melchar tidnachtaid indóir	Melchar, giver of the gold:
Caspar tuce iutus dimóir	Caspar brought the excellent frankincense:
Patífarsat tuce immirmaith	Patífarsat brought the good myrrh;
Conastarat ¹ domdrig[í]laith.	He gave them to the kingly Lord.

The acc. is more correctly spelt *túis* in Harl. 1802, 5 b (*tuis dodia dolégtidnaie*). 1135. *Urralaisti* (gl. horologium, *ὤρολόγιον*) I have never met elsewhere. It is identical with the W. *orlais*, horloge. Cf. *próiste*, *cóiste*, from *broche*, *coche*. 1136. *Pilóir* (gl. colostrigium, i. e. collistrigium, collum, stringo), French *pilori*, "Engl. pillory, aus dem deutschen pfläre?" (J. Grimm, *Rechtsalterthümer*, 725). 1137. *Compas na raing antsair*, "a compass, or the carpenter's (or mason's) divider," O'D.; *sair*, gen. sing. of *sácr* = W. *sacr*, a masc. *a*-stem. Cf. *sáirdénmidecht*, gl. artificium, Z. 771; *sácr* oc suidgidud sillab, Z. 1018, "an artist in placing syllables;" n. pl. *níat sóir huili oc saigid for sunu*, Z. 460, "all are not artists in disputing respecting sounds,"

¹ Cf. *contarat*, Z. 360 (4).

sounds," Corn. *sair* artifex, faber, Z. 142. How is it that the initial *s* is retained in Welsh? Ciaran mace *intsáir* ("Céranus filius *artificis*," Book of Armagh) is a well-known person in Irish hagiology, as is also the Gobhan *Sáir* in Irish tradition. The Highland name Macintyre = mae *intsáir*. 1139. *Maide sgine* (gl. manubrium), handle of a knife; *maide*, lit. "wood," "stick," occurs in Corn., and Bopp compares it with Skr. *manthána* (rudis); *sgine*, gen. of *sgian*, as to which *v. supra*, No. 440.

In conclusion, I have to repeat the expression of my great obligations to my friend and teacher, Professor Siegfried. To his genius or guidance are due all the novel truths brought forward in this Commentary, and he is in nowise responsible for the mistakes which it contains. I have also to request that my readers will, before forming an opinion on the contents of any of the preceding paragraphs, see whether the statements made therein have been corrected, completed, or modified in the *Corrigenda* and *Addenda* at the end of the volume.

APPENDIX.

It has been thought that the following Hymn, with the glosses thereon, would form an appropriate supplement to the foregoing Tract and Commentary. The poem in question is taken from the copy preserved in the so-called "Leabhar Breace," or "Speckled Book" of the Mac Eigans (fol. 111, *a, b*), a manuscript in the Library of the Royal Irish Academy. In the opinion of Dr. Todd, this manuscript was produced in the latter part of the fourteenth century. It is a large and well-written codex, and contains many Irish tracts and poems, of which some (such as the "Vision of Mac Conglinni," and the "Calendar of Oingus") are of considerable antiquity.

I know nothing certain about the Gillas (or Gillus—the MS. allows of either reading) to whom the scribe attributes our poem. As, however, Laidcenn, son of Baeth the Victorious (who would seem from the preface to have brought Gillas' production to Ireland), died in the year 661, we may perhaps presume that our Gillas was the celebrated Welshman, S. Gildas Badonicus, whose death is recorded in the Annals of Ulster, at the year 569.

¹ "This ecclesiastic was a pupil of S. Lactan, at Clonfert-Molua, now Clonfert-Mulloe, or Kyle, in the Queen's County, and died on the 12th of January (at which day he is commemorated in the Irish calendars), in the year 661."—Reeves, *Proceedings R. I. A.*, Nov. 8, 1858, where also may be found the obituary notices of Laidcenn, contained in Tigernach and the Annals of Ulster. In the latter he is called Laidgenn *sapiens*. In the Bodleian Annals of Innisfallen we find at the year 651, Quies Laidcenn mc. Baith bannaig. For this quotation, as well as for the following extracts from the calendars, I am indebted to Dr. Reeves:—

Crist asrúnaid rindaig	Christ's acute mystery-explainer is
Laidcenn mac Baith bandaig.	Laidcenn son of Baeth the Victorious.

Féilire Oingusso, Jan. 12.

(*rindaig* is glossed by *glie* in the *Leabhar Breace*, and the first line by "is rinnaith irrúinib crist, i. e. he is sharp-pointed in the mysteries of Christ." *Bandaig*, gen. sing. m. of *bandach*, is translated "victorious" on the authority of Colgan). Laidgenn mac Baoith o Cluain ferta molua *et* as ann ata a adhmaenl, Aois Cr. 660, "L. son of B. of C. F. M. and there is his tomb, A. D. 660."—*Calendar of Donegal*, Jan. 12. So the scholiast on Marian Gorman at Jan. 12: Laidcenn ó cluain ferta molua 7 is ann rohadnacht son .i. Laidcenn mac bóith, "from C. F. M. and it is there he was buried, i. e. L. son of B." Denis mentions a Laidcenn Hiberniensis who made an abstract from the "Moralia" of Gregory the Great. But I am doubtful if this were the same as L., son of Baeth.

569. This Gildas was the son of Caw, a disciple of Mtut, and, in the opinion of his countrymen, an "egregius scolasticus et scriptor optimus" (Rees' *Cambro-British Saints*: Llandoverly, 1853, pp. 120, 343 n). The Welsh origin of the hymn is indicated by its Latinity. Thus gibra (homo), cona (oculus), sena (dens), gigra (leg. gugra? caput), are, so far as I know, only found in the *Folium Luxemburgense* (see Zeuss, G. C. 1096, 1097, where the forms gibras, conis, sennarum, gugras, are quoted from Mone's edition in his *Die gallische Sprache*: Karlsruhe, 1851). If Gildas Bado-nicus were the author, and if, as is possible, the *mortalitas hujus anni* mentioned in the fifth and sixth lines were the Yellow Plague, we might attribute the composition of our hymn to the year 547, when that visitation was first inflicted on Britain, and when Gildas was 31 years of age. Dr. Reeves, indeed, has thought (*Proceedings of the Royal Irish Academy*, November 8, 1858) that the composer of our hymn was a later writer. But I understand that this eminent scholar has recently found reason to alter this opinion, which rested, no doubt, on the statement that Gillas was a contemporary of Laidcenn, involved in the assertion that the latter "venit ab eo [scil. Gilla] in insulam Hiberniam." However this may be, I do not think it desirable to go further into the question, agreeing, as I do, with Denis (Catal. Codd. Theol. Vindob., i. 3, p. 2932), who prints from a Viennese MS. of the fifteenth century some verses of the hymn in question, and observes thereon:—"Hymnus sat mendose scriptus, rudis et superstitiosus, quo quis omnes vel minimas partes corporis sui partes Deo protegendas prorsus ἀνατομικῶς adnumerat, ubi ad membrorum censum delabatur, Plautinum te eorum aut Merlinum Coceajum audire credas."

Herr Mone, the learned Director of Archives at Carlsruhe, has published the text of the following hymn from a Darmstadt MS. of the end of the eighth century, which attributes the composition to "Lathacan Scotigena." Mone's edition ("Hymni Latini Medii Aevi," Friburg, 1853, vol. i. p. 367), is followed by a commentary in German, from which I translate the following passages:—"As an example of Irish hymn-poetry of the seventh century, the above song is not without interest, for one perceives in it a national style of treatment which differs greatly from that of the other peoples. In minuteness of detail it agrees with the drawing of the ancient Irish figures (Bildwerk), particularly with that of the illuminations in the MSS., and this particularity (Specialisiren) is accordingly a national trait. See the 'Contributions of the Antiquarian Society in Zürich,' vol. vii., p. 73-75, 92".

"The song rests on Rom. xiii. 12, 2 Cor. x. 4, especially Ephes. vi. 11, 1 Thessal. v. 8.

¹ Hence it will be seen that Mone considers the author to have been an Irishman. And certainly the authority of a MS. of the eighth century is not to be despised. But I repeat that the peculiar Latinity of

v. 8. Hence also *χιτών τῆς πίστεως* in the Menæa, July 29. Quibus pro lorica Christus est, vim non metuunt. Ennod. pro syn. præf. Since the Fall, inasmuch as man's body became mortal, it has been capable of injury, and will remain so until he shall again receive an immortal body through the resurrection. And inasmuch as he has lost the garment of the original innocence, the *stola prima*, he needs against the perils of the earthly life, a defensive garment, as it were, an armour. The song moves in these ideas, to which allusion is made in other places. For example: *νεκρώσας τοὺς χιτῶνας ἐξάρμενος προπετείᾳ τῆς ἀκрасίας, ἀλλὰ σὺ με ἐνένδσον ἐν τοῦ Θεοῦ, στολὴν φωτεινὴν τῆς ἀναγεννήσεως*. Triodion, E. 1. Gregor. Naz. Orat. xlii. p. 681, says:—“*Ἀέδῃ τοὺς ἐρματίνοὺς ἀμφέννυται χιτῶνας, ἵσως τὴν παχυτέραν σάρκα καὶ οὐρητὴν καὶ ἀντίεσπον.*”

With regard to the Irish glosses which are found between the lines or in the margin of the Leabhar Breace copy of our hymn, and for the sake of which alone such hymn is here printed, I am of opinion that they are middle-Irish, some of them early middle-Irish, but I can see no evidence that any of them were produced before the eleventh century. Thus we find *m* for Old Irish *b* (*noemaib* = O. Ir. *nóibaib*); *d* for *t* (*augdar* = O. Ir. *augtor*); *nd* for O. Ir. *nn* (*adbronda, coitchind, colaind, brond, cend*). *A* is written for *e* in *scan*, O. Ir. *sen*, for *i* in *an* “in,” *at* “in thy,” and for *o* in *mara*, O. Ir. *mora*. *Iu* has become *i* in *cind* (*capiti*, W. and Corn. *pyu*), anciently *ciunn*. In declension the feminine article has in the nom. pl. masc. usurped the place of the forms proper to the masc., and we find *na sloig, na hescaraib, na baill*, which in Old Irish would be respectively *int-sloig, indescaraib, inbaill*. In the dat. pl. the article and adjectives have dropt their labial ending, and we have *dona hainglib, cusna hairnib, eumachtaib nemtruailnide*, for the Old Ir. *donaib ainglib, cusnaib áirnib, eumachtaib nebthruailnidib*. The noun, too, has suffered serious changes: thus all distinction seems lost between the nom., gen., and voc. sing. of *ia*-stems, and we find *eride* for the O. Ir. *eridi* (*cordis*) and a *thigerna* for a *thigerni* (*domine*). In the dat. pl. of *macc*, a masc. *a*-stem, the old accusative termination seems to have taken the place of the dative-ending, and we find *maecu* for the O. Ir. *maceaib*. In a consonantal stem, *míl* (= *milit*), we observe in the acc. pl. a passing over to the vocalic declension, and thus *oemiled-u* appears for the ancient *óemiled-a*. Other such instances will be mentioned in the notes. In the verb the only remarkable form presented by the glosses is *ingerrtha* (gl. *lacerandum*) for the Old Irish *gerthí*. The practice of thus forming the fut.

the hymn leads me to believe in its Cambrian origin. The metre, too, is un-Irish. It seems to be what Welsh writers call *y gyhyddedd laes*.

fut. part. pass. by prefixing *in* to the pret. part. pass. has lasted down to the present day. It is noticed in O'Molloy's *Grammatica Latino-Hibernica*, Romæ, 1677, pp. 99, 100, where we find the following:—"Particula autem *in* addita voculae facit voculam importare participium finiens in *du*s apud Latinos, ut *faciendus*, ut *hoc non est faciendum*, hibernicè *ní bhfuil so indeanta*." This, in Old Irish, would be *ní déntí inso*¹.

The text of the hymn is printed as it stands in the MS., save that I have expanded the contractions, severed the prepositions from the words they govern, punctuated, and invariably commenced the lines and the proper names with capitals. The glosses have been placed under the text, their numerous contractions expanded, and such expansions represented by italics.

Gillas hanc lorica[m] fecit ad demones expellendos eos qui adversaverunt illi. Per-
[enit] angelus ad illum: et dixit illi angelus. Si quis homo frequentaverit illam
addetur ei secul[um] septim[us] annis: et tertia pars peccatorum delebitur. In quacunque
die cantaverit hanc orationem, oratores, homines vel demones et inimici non possunt
nocere: et mors in illo die non tangit. Laideend mac Búith Bannaig venit ab eo in
insulam Hiberniam: transtulit et portavit superaltare sancti Patricii episcopi sanos
nos facere, amen. Metrum undecasilabum quod et braccatelecticon dicitur quod
undecem sillabis constat, sic scanditur,

[S]uffragare¹ trinitatis unitas, unitatis miserere trinitas,

et sic disponitur:

Suffragare², quaeso³, mihi possito⁴

Ut

Gloss.—¹ *Forgaire* ata hie onbrethir choitchind asberar sufragor .i. *fortachtaigim*. *suffragare* .i. *fortachtaigim*, "this is an imperative from the common verb, which is called *suffragor* .i. I assist, *suffragare*, i. e. I assist." ² *INni tra atbert intauglar* [*in marg.*] hie .i. *suffragare* dobeth *forgaire* onbrethir choitchind asberar sufragor .i. *dotoet uad ifus conididit gnuima on brethir gneithig asberar* [*sufrago*] .i. *sufragor*. fuit *sufrago* secundum veteres. "Now what the author has said here, i. e. that *suffragare* is an imperative from the common verb which is called *suffragor*, i. e. it came from it here, [*or*] it may be an infinitive active, from the active verb which is called *suffrago*, i. e. *sufragor*. Fuit, &c. ³ .i. *deus*. ⁴ .i. *iarsuidiugud*, "having been placed," lit. "after placing."

¹ Ebel (Beitr. 1, 162) has equated the -ti of the O. Ir. part. fut. pass. with Skr. -tavya, Gr. -τέο-ς, Lat. -tīvū-s. Z. has compared the Old Breton -toe, the Mod. Welsh -dwy. Cf. also the Cornish -dow in *car-a dow*, *casa-dow*, (*amandus*, *abominandus*).

4. Magni^{4(a)} maris⁵ uelot in periculo⁶.
 Ut non secum trahat⁷ me mortalitas⁸
 Hujus anni⁹ neque mundi uanitas¹⁰,
 Et hoc¹¹ idem peto a sublimibus¹²
8. Celestis¹³ milit[i]¹⁴ uirtutibus¹⁵;
 Ne me linquant¹⁶ lacerandum¹⁷ hostibus¹⁸,
 Sed defendant¹⁹ me iam²⁰ armis²¹ fortibus²²,
 Ut me illi precedant in acie²³
12. Celestis²⁴ exercitus²⁵ m[i]²⁶litic²⁶
 Cerubin²⁷ et cerupihin²⁸ cum millibus²⁹,
 Gabriel³⁰ et Michael³¹ cum similibus³²;
 Opto tronos³³, uirtutes³⁴, archangelos³⁵,
16. Principatus³⁶, potestates³⁷, angelos³⁸.
 Ut m[c]³⁹ denso³⁹ defendentes⁴⁰ agmine⁴¹
 Inimicos⁴² nale[a]nt⁴³ prosternere⁴⁴.
 Dum deinde ceteros agonetetas⁴⁵,
20. Patriarchas⁴⁶ quatuor quater profetas⁴⁷;

Apostolos

GLOSS.—^{4(a)} i. mor, "great." ⁵ i. innara "of the sea." ⁶ i. anguasacht, "in danger." ⁷ i. namrostaïne inbas, "that the mortality may not defeat me." ⁸ i. diabol iarforba mobethad, "the devil after the completion of my life." ⁹ i. nahamsireasa, "of this time." ¹⁰ nadimaines intoegail, "nor the world's vanity." ¹¹ i. allatum i. impide, "a supplication." ¹² onahardailb, "from the heights." ¹³ i. nemdai, "of heavenly." ¹⁴ i. calmdacht, "soldiery." ¹⁵ i. nasualaig, "the virtues." ¹⁶ namromfacbat, "that they should not leave me." ¹⁷ i. ingerrtha, "about to be mangled." ¹⁸ escarait, "enemies." ¹⁹ i. corumditnet, "that they defend me." ²⁰ i. cobairthe, "particularly." ²¹ i. arm. ²² i. calma, "brave." ²³ i. coróremtusaigít remunum isnacathail, "that they may precede me in the battles." ²⁴ nemda, "heavenly." ²⁵ i. nasloig, "the hosts." ²⁶ i. naerodachta i. comthinel nanaingel, "of the soldiery, i. e. a congregation of the angels." ²⁷ i. sciencie multitudo. ²⁸ i. adutes, "burning heat." ²⁹ casnalibhilib, "with the many thousands." ³⁰ i. fortitudo dei. ³¹ i. qui sicut dens. ³² i. cunacosmailsib, "with the like persons." ³³ i. sedes dei interpretatur. ³⁴ i. innauirte. ³⁵ i. summos nuntios. ³⁶ naprincipate. ³⁷ i. napotestate. ³⁸ i. nuntios l. ministros. ³⁹ i. ontsluag dluith, "with the dense host." ⁴⁰ i. curaditnet, "that they may defend." ⁴¹ i. ósluag, "with a host." ⁴² nahescarait, "the enemies." ⁴³ i. curafad, "that they may be able." ⁴⁴ acelod, "to overthrow them." ⁴⁵ i. unde dicitur agonithetas? principes belli i. nahænachdu. Unde dicitur agon i. ænach, agon i. cath l. enimleng. Unde dicitur liber de agone Christianorum? ex quo fit agonía i. brug l. athge. "Unde dicitur agonithetas? principes belli, i. e. the presidents of the assembly. Unde dicitur agon? i. e. an assembly; agon, i. e. a contest or conflict. Unde dicitur liber de agone Christianorum? ex quo fit agonía, i. e. anguish or struggle." ⁴⁶ patres excelsos. ⁴⁷ i. ueros nuntios.

- Apostolos⁴⁸ navis Ch[risti] proretas⁴⁹
 Et martires⁵⁰ omnes peto athletas⁵¹,
 Atque adiuro⁵² et uirgines⁵³ omnes⁵⁴.
 24. Uiduas^{53 a} fideles⁵⁴ et profesoires⁵⁵
 Uti me per illos⁵⁶ salus⁵⁷ sepiat⁵⁸
 Atque omne malum a me pereat⁵⁹.
 Christus⁶⁰ mecum pactum⁶¹ firmum feriat⁶²,
 28. Cuius tremor⁶³ tetras⁶⁴ turbas terreat⁶⁵.

Finit primus prologus graduum angelorum et patriarcharum, apostolorum et martirum cum Christo. Incipit prologus secundus de cunctis membris corporis usque ad genua.

- Deus, impenetrabilis tutela⁶⁶,
 Undique⁶⁷ me defende⁶⁸ potentia⁶⁹.
 Mei⁷⁰ gibre⁷⁰ pernas⁷¹ omnes⁷² libera⁷³,
 32. Tuta⁷⁴ pelta⁷⁵ protegente⁷⁶ singula⁷⁷,
 Ut non [t]etri⁷⁸ demones in latera⁷⁹
 Mea uibrent⁸⁰ ut soleant iacula⁸¹.

Gigram

GLOSS.—⁴⁸ .i. missos. ⁴⁹ .i. bruinecha l. nastiurasmaind. A prora .i. onbroine, onchuirr thussig naluinge, arite nomina ada corr: prora. pupiss, "prow-men, or the steersmen: a *proca* .i. from the prow, i. e. from the foremost end of the ship; for these are the *nomina* of its two ends, *prora*, *puppis*," ⁵⁰ .i. credentes. ⁵¹ .i. na hocmiledu .i. principes belli. ⁵² .i. atchimm, "I adjure." ⁵³ oga, "virgins." ^{53 a} nafedba, "the widows." ⁵⁴ .i. indracca, "faithful." ⁵⁵ nafaismedaig, "the confessors." ⁵⁶ gnathuged tithu, "to use through them." ⁵⁷ .i. slanti, "safety." ⁵⁸ .i. coro[m]imme, "that it may surround me." ⁵⁹ .i. condechat nam forculu uleu bite foriarair chuirp 7 anma cechoein, "that back from me may go the ills that are behind the body and soul of every one." ⁶⁰ unctus. ⁶¹ .i. cairdes l. dluthad, "friendship or compact." ⁶² .i. curabena, "that he strike" [cf. foedus ferire]. ⁶³ .i. in anima et in bono .i. in corpore (*sic*). ⁶⁴ .i. grana, "hideous." ⁶⁵ curauaimnige, "that it may terrify." ⁶⁶ inmillius nemthremeta l. nemthroeta, "the security impenetrable or unconquered." ⁶⁷ .i. di cech leith, "from every side." ⁶⁸ ditin, "defend thou." ⁶⁹ .i. dotchumachtaib nemtruailuide, "with thy incorruptible powers." ⁷⁰ .i. hominis. gibre. ⁷¹ .i. artus .i. compur inchleib, "trunk (?) of the chest." ⁷² .i. na huile, "all the." ⁷³ .i. sár, "free thou." ⁷⁴ .i. inill, "safe." ⁷⁵ .i. sciath, "shield." ⁷⁶ .i. ditnet, "they protect." ⁷⁷ .i. membra .i. nabaill, "the members." ⁷⁸ .i. granna, "hideous." ⁷⁹ .i. donatoebaib, "to the sides." ⁸⁰ .i. narobertnaiget, "that they may not brandish." ⁸¹ .i. amal clechtait anurcharu, "as they are used, their darts."

- Gigram⁸², cephalē⁸³ cum iaris⁸⁴, et eonas⁸⁵,
 36. Patham⁸⁶, lignam⁸⁷, senas⁸⁸ atque micenas⁸⁹,
 Cladum⁹⁰, carsum⁹¹, mandianum⁹², talias⁹³,
 Patma⁹⁴, exugiam⁹⁵ atque binas idumas⁹⁶.
 Meo ergo cum capillis⁹⁷ uertici⁹⁸
 40. Galea⁹⁹ salutis¹⁰⁰ esto¹⁰¹ capiti¹⁰²,
 Fronti¹⁰³, oculis¹⁰⁴ cerebro triforai¹⁰⁵,
 Rostro¹⁰⁶, labio¹⁰⁷, faciei¹⁰⁸, tūpori¹⁰⁹,
 Mento¹¹⁰, barba¹¹¹, superciliis¹¹², auribus¹¹³,
 44. Genis¹¹⁴, lueis¹¹⁵, internaso¹¹⁶, naribus¹¹⁷,
 Pupillis¹¹⁸, rotis¹¹⁹, palpebris¹²⁰, tutonibus¹²¹,
 Gingis¹²², ancle¹²³, maxillis¹²⁴, faucibus¹²⁵.
 Dentibus¹²⁶, lingue¹²⁷, ori¹²⁸ et gutturi¹²⁹,
 48. Uue¹³⁰, gurgulioni¹³¹, et sublingue¹³², ceruici¹³³,

Capitali.

Gloss.—⁸² i. indeicend l. ineeindetan, "the skull or the top of the forehead." ⁸³ i. inbaithes, "the crown." ⁸⁴ i. capillis. ⁸⁵ i. oculos. ⁸⁶ i. intetan, "the forehead." ⁸⁷ i. dontengaid, "to the tongue." ⁸⁸ i. dentes. ⁸⁹ i. etiucta fiaccal, "*etiucta* (?) of teeth." ⁹⁰ i. collum. ⁹¹ i. pectus. ⁹² i. latus. ⁹³ i. nahinneda, "the bowels." ⁹⁴ i. nashiasta i. infaathroie, "the loins, i. e. the waist." ⁹⁵ i. intarb sliasta l. infothoin, "the bull of the loin, or the buttock." ⁹⁶ i. manns. ⁹⁷ i. cusnafóitnib, "with the hairs." ⁹⁸ i. mullach, "crown" (of the head). ⁹⁹ i. cathbarr, "helmet." ¹⁰⁰ i. slanti, "of safety." ¹⁰¹ i. Christe. ¹⁰² i. donchind, "to the head." ¹⁰³ i. donetan, "to the forehead." ¹⁰⁴ i. donasuilib, "to the eyes." ¹⁰⁵ i. dominchind treleldai, "to the triform brain." ¹⁰⁶ i. dongulbain, "to the bill." ¹⁰⁷ i. donbél, "to the lip." ¹⁰⁸ i. donagaid, "to the face." ¹⁰⁹ i. donaraid, "to the temple." ¹¹⁰ i. donsmeich, "to the chin." ¹¹¹ i. donulchain, "to the beard." ¹¹² i. donamailgib, "to the eyebrows." ¹¹³ i. donachuassaib, "to the ears." ¹¹⁴ i. donagruadib, "to the cheeks." ¹¹⁵ i. donahóilil, "to the lower cheeks." ¹¹⁶ i. donetar-sroin, "to the *internaso*" (the gristle between the nostrils). ¹¹⁷ i. dofligtil, i. na srona, "to (the) passages, i. e. of the nose." ¹¹⁸ i. dona mæcu imdesaib, "to the pupils." ¹¹⁹ i. donarothib, "to the irides (?)." ¹²⁰ i. donahabrach/taib, "to the eyelashes." ¹²¹ i. donahimmchosnib, "to the eyelids." ¹²² i. donameunanib l. donsmech, "to the double-chin (aux deux mentons), or to the chin." ¹²³ i. donanóil, "to the breath." ¹²⁴ i. donagruadib, "to the cheeks." ¹²⁵ i. dongiall, "to the jaw." ¹²⁶ i. dona naclaib, "to the teeth." ¹²⁷ i. dontengaid, "to the tongue." ¹²⁸ i. donbeol, "to the mouth." ¹²⁹ i. donbragait, "to the throat." ¹³⁰ i. dontengaid, "to the tongue." ¹³¹ i. don uball bragat, "to the apple of the throat." ¹³² i. dofcúth bic bis fontengaid this, "to the little sinew that is under the tongue below" (the frenum). ¹³³ i. donchuirr bragat, "to the nape of the neck."

* MS. donamennanibus.

Capitali¹³¹, ceutro¹³⁵, cartilagini¹³⁶
Collo¹³⁷ clemens¹³⁸ adesto¹³⁹ tutamini¹⁴⁰.

Obsecro¹⁴¹ te¹⁴², domine¹⁴³ Jesu Christe, propter novem ordines¹⁴⁴ sanctorum¹⁴⁵ angelorum^{a146}.

- Domine esto lorica tutissima¹⁴⁷
Erga membra, erga mea viscera¹⁴⁸,
Ut retundas¹⁴⁹ a me¹⁵⁰ invisibiles¹⁵¹
54. Sudum¹⁵² clausos¹⁵³, quos fingunt¹⁵⁴ odibiles¹⁵⁵.
Tege¹⁵⁶, ergo, deus¹⁵⁷, forti¹⁵⁸ loricea¹⁵⁹
Cum scapulis¹⁶⁰ humeros¹⁶¹ et bracia,
Tege¹⁶² ulnas¹⁶³ cum cubis et manibus¹⁶⁴,
58. Pugnas¹⁶⁵, palmas¹⁶⁶, digitos¹⁶⁷ cum unguibus^b.
Tege¹⁶⁸ spinas¹⁶⁹ et costas¹⁷⁰ cum artibus,

Terga,

Gloss.—¹³⁴ .i. donchendfiacail, "to the foretooth" (?) ¹³⁵ .i. dondibechan, "to the throat." ¹³⁶ .i. donloing brond, "to the cartilage (?) of the belly" (the ensiform cartilage?). ¹³⁷ .i. donmaineol, "to the neck." ¹³⁸ .i. achainuarrag, "O gentle one." ¹³⁹ .i. aratorta, "do thou give." ¹⁴⁰ .i. dominillius, "for the security." ¹⁴¹ .i. aitebimm, "I adjure." ¹⁴² .i. fu, "thee." ¹⁴³ .i. atbigerna, "O Lord." ¹⁴⁴ .i. tresna .ix. nordaib, "by the nine orders." ¹⁴⁵ .i. donanoemaib, "of the saints." ¹⁴⁶ .i. donahainglib, "of the angels." ¹⁴⁷ .i. atbigerna bi athuir[i]g roinill ocumindegail aramainsib inchentair 7 arphein inalltair, "O Lord, be thou a very secure corselet, protecting me from the wiles of this world, and from the punishment of the other." ¹⁴⁸ .i. illeith remballib 7 illeth remindib, "overagainst my limbs and overagainst my entrails." ¹⁴⁹ .i. curathuaige, "that thou mayest hammer." ¹⁵⁰ .i. naimm, "from me." ¹⁵¹ .i. dofaicsena, "invisible." ¹⁵² .i. inna[m]bir, "of the stakes." ¹⁵³ .i. nachu, "the nails." ¹⁵⁴ .i. delbait, "they form." ¹⁵⁵ .i. diabuli. ¹⁵⁶ .i. ditin, "protect." ¹⁵⁷ .i. dia, "O God." ¹⁵⁸ .i. calma, "brave." ¹⁵⁹ .i. luirech, "corslet." ¹⁶⁰ .i. cusnaclasaib dromma, "with the shoulder-blades," lit. "with the trenches of the back." ¹⁶¹ .i. na-formnai, "the shoulders." ¹⁶² .i. ditin, "protect." ¹⁶³ .i. na rigthe l. nahnille, "the radii, or the elbows." ¹⁶⁴ .i. cusnarigthib l. cusnaslaistaib l. [leg. 7] cusnadoitib, "with the radii, or with the thighs, or [leg. and] with the hands." ¹⁶⁵ .i. nadurnu, "the fists." ¹⁶⁶ .i. nabassa, "the palms." ¹⁶⁷ .i. namera l. naresi, "the fingers, or the spans." ¹⁶⁸ .i. ditin, "protect." ¹⁶⁹ .i. nalorgdromma, "the backbones" (the spinous processes?). ¹⁷⁰ .i. donasnach, "to the ribs."

^a In the Leabhar Breacc this unmetrical ejaculation is written as if it comprised two lines. It does not occur in the Darmstadt MS.

^b MS. unguibus.

- Terga¹⁷¹, dorsum¹⁷² neruos[que] cum ossibus.
 Tege¹⁷³ eutem¹⁷¹, sanguinem, cum renibus¹⁷⁵,
 62. Catas¹⁷⁶ crinas, nates¹⁷⁷, cum femoribus¹⁷⁸.
 Tege¹⁷⁹ gambas¹⁸⁰, suras¹⁸¹, femoralia¹⁸²
 Cum genuclis¹⁸³ poplites¹⁸⁴ et genua¹⁸⁵.
 Tege¹⁸⁶ talos¹⁸⁷ cum tibiis¹⁸⁸ et calcibus^a,
 66. Crura¹⁸⁹, pedes¹⁹⁰ plantarum¹⁹¹ cum bassibus¹⁹².
 Tege¹⁹³ ramos concrecentes¹⁹⁴ decies¹⁹⁵,
 Cum mentagris¹⁹⁶, unges¹⁹⁷ binos quinquies¹⁹⁸.
 Tege¹⁹⁹ pectus²⁰⁰, jugulum²⁰¹, pectusculum²⁰²,
 70. Mamillas²⁰³, stomacum²⁰⁴ et umbilicum²⁰⁵
 Tege²⁰⁶ uentrem²⁰⁷, lumbos²⁰⁸, genitalia²⁰⁹,
 Et aluum²¹⁰ et cordis et uitalia²¹¹.
 Tege²¹² trifidum jacor²¹³ et ilia²¹⁴,
 74. Marcem²¹⁵, reniculos²¹⁶, fitrem²¹⁷ cum obligia²¹⁸.
 Tege²¹⁹ doliam²²⁰, toracem^{220a} cum pulmone²²¹,

Uenas,

GLOSS.—¹⁷¹ .i. nadromand, "the backs." ¹⁷² .i. indruimseilg, "the back-spleen." ¹⁷³ .i. ditin
 "protect." ¹⁷⁴ .i. doncholaind, "to the body." ¹⁷⁵ .i. cusnahairnib, "with the kidneys." ¹⁷⁶ .i.
 nalessa, "the haunches." ¹⁷⁷ .i. natona, "the buttocks." ¹⁷⁸ .i. cusnasliastaib, "with the thighs"
 (from hip to knee). ¹⁷⁹ .i. ditin, "protect." ¹⁸⁰ .i. cusnahescata, "to the hams." ¹⁸¹ .i.
 nahoreni, "the calves of the leg." ¹⁸² .i. natarbshiasta, "the upper thighs(?)." ¹⁸³ .i. cusnahairnib
 toli l. cusnafarelib glun, "with the reins of desire, or with the kneecaps." ¹⁸⁴ .i. nahescata, "the
 hams." ¹⁸⁵ .i. donagluuib, "to the knees." ¹⁸⁶ .i. ditin, "protect." ¹⁸⁷ .i. nahadbronda, "the ankles."
¹⁸⁸ .i. cusnacolphthaib, "with the calves." ¹⁸⁹ .i. donaluirgnib, "to the shin-bones." ¹⁹⁰ .i. donacosuib, "to
 the feet." ¹⁹¹ .i. nabuind, "the soles." ¹⁹² .i. cusnasalaib, "with the heels." ¹⁹³ .i. ditin, "protect."
¹⁹⁴ .i. nagega chomforbrit, "the branches that grow together." ¹⁹⁵ .i. dona .x. meruib, "to the ten fin-
 gers." ¹⁹⁶ .i. cusnaladraib, "with the toes." ¹⁹⁷ .i. donahingnib, "to the nails." ¹⁹⁸ .i. dona .x. ning-
 nib, "to the ten nails." ¹⁹⁹ .i. ditin, "protect." ²⁰⁰ .i. donbruinde, "to the chest." ²⁰¹ .i. donalt, "to
 the joint." ²⁰² .i. doucht nadernainde, "to the breast of the palm." ²⁰³ .i. donacichib, "to the paps." ²⁰⁴ .i.
 dongaile, "to the stomach." ²⁰⁵ .i. animmlind, "the navel." ²⁰⁶ .i. ditin, "protect." ²⁰⁷ .i. donmedon,
 "to the middle." ²⁰⁸ .i. donahairnib, "to the reins." ²⁰⁹ .i. nahui[r]ge, "the genitals." ²¹⁰ .i. don-
 broind, "to the stomach." ²¹¹ .i. donspirait beothaig inchride, "to the living spirit of the heart." ²¹² .i.
 ditin, "protect." ²¹³ .i. inmaec hoe treuillech l. inmaec hoe treuillech, "the 3-cleft liver, or the 3-cor-
 nered liver." ²¹⁴ .i. nabloingi, "of the hard (?)." ²¹⁵ .i. selg, "spleen." ²¹⁶ .i. nalocha ochsal, "the arm-
 pits." ²¹⁷ .i. indriscaim, "the . . . (?)." ²¹⁸ .i. inglais, "the . . . (?)." ²¹⁹ .i. ditin, "protect." ²²⁰ .i. inguile,
 "the stomach." ^{220a} .i. indraip (indrapp?), "the chest (?)." ²²¹ .i. cusinscaman, "with the lungs."

^a MS. calcibus.

- Uenas²²², fibras²²³, fel cum bucliamine²²⁴.
 Tegē²²⁵ carnem, inginem²²⁶ cum medullis²²⁷,
 78. Splenem²²⁸ cum tortuosis intestinis²²⁹.
 Tegē²³⁰ uesicam²³¹ adipem et pantes²³².
 Compaginū²³³ innumeros²³⁴ ordines²³⁵.
 Tegē²³⁶ pilos²³⁷ atque membra²³⁸ reliqua²³⁹.
 82. Quorum forte præterii²⁴⁰ nomina²⁴¹.
 Tegē²⁴² totum²⁴³ me cum quinque sensibus²⁴⁴,
 Et cum decem fabrefactis^a foribus²⁴⁵.
 Uti^{b246} a plantis²⁴⁷ usque ad uerticem²⁴⁸.
 86. Nullo²⁴⁹ membro²⁵⁰ foris²⁵¹ intus²⁵¹ egrotē²⁵².
 Ne de meo posit²⁵³ uitam²⁵⁴ trudere²⁵⁵.
 Pestis²⁵⁶, febris²⁵⁷, langor²⁵⁸, dolor corpore²⁵⁹.
 Donec iam deo dante seniam²⁶⁰.
 90. Et peccata mea bonis factis deleam²⁶¹.
 Et de carne lens²⁶² labis²⁶³ caream

Et

GLOSS.—²²² .i. nahéte ochta, l. na cuislenne, "the *etc* (?) of the breast or the veins." ²²³ .i. nafethi, "the sinews." ²²⁴ .i. cusintóin .i. coelan nageraine l. muine. ²²⁵ .i. *ditin*, "protect." ²²⁶ .i. inbleoin, "the groin." ²²⁷ .i. cusna hindib, "with the entrails." ²²⁸ .i. inlu leith, "the spleen." ²²⁹ .i. cusna-findehoelanaib cammaib, "with the tortuous intestines" (lit. "white guts"). ²³⁰ .i. *ditin*, "protect." ²³¹ .i. lamannan, "bladder." ²³² .i. omnes. ²³³ .i. nacomdluta, "of the joints." ²³⁴ .i. dirim, "innumerable." ²³⁵ .i. innahuid, "the orders." ²³⁶ .i. *ditin*, "protect." ²³⁷ .i. nafaolt, "the hairs." ²³⁸ .i. nabóill, "the limbs." ²³⁹ .i. cobulide, "entirely," "altogether." ²⁴⁰ .i. asarsechmaillins, "of which I have passed by." ²⁴¹ .i. ananmand ("their names") .i. præterii per concisionem causa metri. ²⁴² .i. *ditin*, "protect." ²⁴³ .i. inlan, "the whole." ²⁴⁴ .i. cusna .n. sians[aib], "with the 5 senses." ²⁴⁵ .i. cusna .x. ndoirsib dentaib .i. quinque sensibus anna, "with the 10 doors of . . . i. e. quinque sensibus of the soul." ²⁴⁶ .i. gnath[ugnd], "to use." ²⁴⁷ .i. nabuid, "the soles." ²⁴⁸ .i. inbaidhis, "the top of the head." ²⁴⁹ .i. cenni, "without anything." ²⁵⁰ .i. sic. ²⁵¹ .i. allamuig, "abroad, without." ²⁵² .i. allaastig, "at home," "within." ²⁵³ .i. nasroin, "that I may not be sick" (?). ²⁵⁴ .i. nafeda, "that it may not be able." ²⁵⁵ .i. betha, "life." ²⁵⁶ .i. curasrena, "that it may defeat." ²⁵⁷ .i. plag, "plague." ²⁵⁸ .i. fiabrus "fever." ²⁵⁹ .i. indiagalur, "the lethargy." ²⁶⁰ .i. incorp, "the body." ²⁶¹ .i. curaoen-taige dia dam curbansean friforba mobethad ind etlai 7 indendgai, "that God may grant to me that I may be old at the end of my life in purity and in innocence." ²⁶² .i. curadichuirer mopecda domdeggni-marthaib, "so that I may displace my sins by my righteous doings." ²⁶³ .i. inategim, "in which I go." ²⁶³ .i. nel himis .i. onabasaib, "from the deaths (?)."

^a MS. fabrefactis: *in marg.* vel fabricatis f. .i. cusna .x. ndoirsib *comdachtaib*.

^b MS. utii.

Et ad alta euolare²⁶⁴ ualeam.
 Et miserto deo²⁶⁵ ad ethera²⁶⁶
 94. Letus²⁶⁷ uelut²⁶⁸ regni refrigeria²⁶⁹.
 Fin. it. amen.,

GLOSS.—²⁶⁴ .i. curactelaiger cusnardaib .i. cusnanemdaib, "that I may fly to the heights, i. e. to the heavenly (places)." ²⁶⁵ .i. curaerchisse dia dim, "that God may have mercy on me." ²⁶⁶ .i. cusnanemdaib, "to the heavenly (places)." ²⁶⁷ .i. cofailid, "blithely." ²⁶⁸ .i. corumimarchoirther, "that I may be borne." ²⁶⁹ .i. etarfuara, "coolness"?

NOTES.

PREFACE.—*Supercaltare* (sr. altare, MS.) "bifariam sumi videtur, nempe pro Ciborio, quod altari imminet, et Altari portatili."—Du Cange. *Saros*, i. e. salvos. *Undecaisillabum*, i. e. ἐνδεκάσῳλλαβον *Braceletecticon*, i. e. βραχυνκατάληκτον.

TEXT.—V. 4. I take the following quotations from Mone (*Hymni Lat.* i. 370):—An non est mare hoc sæculum, ubi se invicem homines quasi pisces devorant? an parvæ procelle et fluctus tentationis perturbant hoc mare? an parva pericula sunt navigantium, id est in ligno crucis patriam celestem quaerentium? S. *Augustini*, sermo 252, 2. *Chrysost.* contra anom. 7, 1. ὁ τῆς δεκάσῳλλης ἡλίου τοῦτον ἡμῖν κατενθύνει τὸν πλοῦν. Minæ undæque mundialium nimborum *Nidon*, *Apoll.* Ep. 9, 4. Salum jactantis sæculi, S. *Cyprian.* Ep. 1. Tibi hoc sæculum mare est; habet diversos fluctus, undas graves, sævas tempestates et tu esto piscis, ut sæculi te unda non mergat.—*Ambros.* de sacram. 3, 1.

V. 19. *Agonectas*, i. e. ἀγωνοθέτας.

V. 21. Says Mone: A similar putting together of the saints is often found in the Greek songs, e. g. θεηγόροι προφῆται, θεοειδείς μάρτυρες, θεοὶ μαθηταὶ τοῦ σωτῆρος, τοῦτον ἀντίστασθε.—*Tridion*, E. 3.

V. 24. *Atque adjuro*. This and the next line are not given by Mone.

V. 25. For *ūti* (which, as in v. 85, the scholiast mistakes for *ūti*) Mone gives *ut*.

V. 28. For *cujus tremor*, Mone has *tīmor*, *tremor*. Note the alliteration in this line.

V. 29. *Impenetrabilis tutela*, Mone.

V. 31. *Gibree*, i. e. hominis (*gybree* in the Darmstadt MS.), gen. sing. of gibra, apparently a corruption of the Chaldee gabrā (Syriac gabrō, Hebrew gēber, Arabic gābrun).

V. 31. *Petri demonis*. Again I quote Mone: "The devil has destroyed the divine order in the creation, and this is expressed in his form, which is an image of the wildest distortion (*verzerrung*), neither human being nor beast, but a self-contradictory mixture of both. To this essentially belongs his black colour, for he is an enemy of the divine light; he shines only as a destroying fire, and has fallen like

like a lightning-flash from heaven, Luke, x. 18, Matt. xxv. 41. All these representations rest on the Revelation of John, xii. 3, 9, xiii. 2, and other places. Strictly speaking, the devil should only be named serpent, so far as regards the aforesaid and the present, for only at the end of the world does he appear as a dragon. *Augustin.* sermon. ined. ed. Denis, p. 39, calls him *leo et draco*; *quando ut draco serpit non ut leo rugit.* *Tertullian.* adv. Marcion, 4, 24, *diabolus in serpentis et draconis et eminentissimæ ejusque bestię nomine deputatur penes creatorem.* *Sever. Sulpit.* epist. 3, calls him *cruenta bestia*."

- V. 34. Mone's MS. reads "mea librent, ut solent, iacula." Here, of course, *iacula* is a quadrisyllable (i-acula). "The darts of the devil," says Mone, "are called in the Menæα *ιοὶ ψυχόλεθροι*. Oct. 11. Tberchy is the heart poisoned: *ἡ καρδία μου φαρμαχθεῖσα ὑπὸ τοῦ ὄφεως*, Jul. 27. They are a poisonous snake-bite: *ἐρακόντιον ἐγγμα*, ibid. *ἐτραυμάτισεν ὁ ὄφις ὁ παμπόνηρος ὄλην μου τήν ψυχὴν πονηρῶς.* *Triadion*, II. 3."

- Vv 35-38. These difficult lines stand thus in the Darmstadt MS. :—

Gigram cepphale cum iaris et conas
patam liganam sennas atque michi: nas
chaladum charassum madianum talias
batma exugiam atque binas idumas.

Gigram, better *gugram* (gugras, i. e. capita, Z. 1097), is possibly taken from Hebr. gulgōleth, or Syriac gōgūltō. *Cepphale* (*cepphale*) is of course κεφαλή. For *Iaris* (gl. capillis) leg. *saris*, abl. pl. of *sara* (-us, -um?), formed from Heb. sē'ār, Arab. sha'run? This ingenious conjecture is due to Professor Wright. *Cona*, "eye," and *patha* (*pata*) "forehead," have not yet been referred to their sources, whence Eng. *pate*? *Ligna* (*līgna*), "tongue," perhaps for *lizna*, *lizana*, a corruption of Syr. lishōnō (Heb. lāshōn, Arab. lisānun). *Sena* (*senna*), "tooth," obviously, as Dr. Todd remarks, from Syr. shennō, fem. (Hebr. shēn, Arab. sinnun). *Micnas* (i. e. etincta fiacca). *Micna* must be some part of a tooth, the enamel, the fangs? but unfortunately the meaning of *etincta* is unknown, and *micena* is equally obscure. *Chadum* (*chaladum*), i. e. collum. If this be not from Gr. κλείς, gen. κλειδός, the collar-bone, we must regard it as for cadum (cadalum), and compare the Arab. qadhālin (Syr. q'dhōlō), which, as Prof. Wright informs me, is "the back of the head and upper part of the neck." *Carsum* (*charassum*), gl. pectus. I suspect the scholiast has blundered here, for *carsum* is probably the Chaldee harsā, "the loins." *Madianum* (*madianum*), i. e. latus. Perhaps from Hebr. *mothnayim*, which, however, means lumbi. *Talias* (gl. na himeda, "the entrails, bowels") is obscure to me. *Patma* (*batma*), i. e. na sliasta .i. in fuathroic, "the thighs, i. e. the waist," is also obscure. *Exugiam* (i. e. in tarb sliasta no in fothoin, "the bull of the thigh or the buttock"). *Exugia* is glossed by *gihstonga* i. *gescinco* (shank?). Dief. Ælfric has *exugium mecgern*. No one of these A. S. words do I understand. *Idumas* (*edumas*) seems formed from Hebr. yādhayim. The abl. sing. occurs in the Book of Hymns, *Altus*, line 70, "Suffulta dei *iduma* omnipotentis valida," where the scholiast says, ".i. manu, iduma ebraice, cirus [χτίρ] græce, manus latine" a.

V. 39.

* I am ignorant of the Shemitic languages, and am indebted for the above Shemitic words to Professor Wright and Dr. Todd.

- V. 39. Mone's MS. has *meo ergo cum capillis et vertici*, which is bad metre and bad grammar. The construction is obviously "Be therefore a helmet of safety to my crown (*meo* . . . *vertici*), head (*capiti*) forehead, eyes, and triple brain (right and left lobes, cerebellum), nose, lip, face, temple."
- V. 44. *Internasus*. Ælfric has "internasus, *nose-grijsle*."
- V. 45. For *Tautonibus*, Mone's MS. has *tautonibus*, and *tautonibus* is glossed by A. S. *brunra*, "eye-brows," in Diefenbach's *Med. Lat. Glossary*. *Rota* (whence *rotis*) I take to be the circulus pupillæ, *dæs seo lringe* of Ælfric.
- V. 45. *Gingis*. I have been unable to find this word elsewhere. *Anele*, i. e. *anleke*.
- V. 46. Mone's MS. has:—

Dentibus linguae ori uvæ gutturi
gurgulioni et sublingua cervici.

Uva, "tongue," hence uvula (κίωρ, columella). *Gurgulio*, "Adam's apple," is glossed by Ælfric *throthbulla* (throat-ball). As to *sublingua*, Ælfric has *sublingium luf*, which Bosworth explains as "a round spongy substance covering the glottis."

- V. 49. *Capituli, centro*, with the meanings given in the gloss, are, so far as I know, ἡπαξ λεγόμενα. With *centro*, we may, perhaps, compare *chautrum*, which Ælfric glosses by *uol throthbulla*. But what is *uol* here? The ejaculation *obscuro te*, &c., is not in Mone's MS.
- V. 51. For *domin*, Mone gives *deinb*.
- V. 53. For *retundas*, Mone gives *extrudas*, and in illustration of the verse he cites *Tridion*, L. 4, ὀρυτῶν καὶ ἀοράτων ἐχθρῶν ῥῦσαι ἡμῶν, κέρει.
- V. 57. *Cubis* (i. e. *rigthib*). Ælfric glosses the nom. sing. *cuba* by *ilboga*.
- V. 62. Read *catacrinas* for *catus erinas*; first, because Mone's MS. has the former reading; secondly, because Ælfric has "catacrina *hippeban*," hip-bone, which comes tolerably near the meaning of the Irish gloss.
- V. 64. *Genuelis*. The gloss attributes two meanings to this word. The first is "reins of desire;" and here the word probably stands for *genialibus* (though *genialia* properly means "marriage bed," "marriage"). The second is "knee-caps;" and here it stands for *genuculis* (Ælfric glosses *genuculi* by *encorwyste*).
- V. 68. *Montagris* (i. e. *ladraib*, "toes"). This meaning suits in the following passage from Cumman's Epistle (*Usher's Works*, iv. 436): "An Britonum Scotorumque particula qui sunt *per extremi*, et, ut ita dicam, *montagne* orbis terrarum." Dr. Reeves has kindly referred me to a story in the Acts of S. Baithene (*Acta Sanctorum*, Junii, tom. ii. p. 237, *b*), where the devil says of a possessed man, "per *mentaurum* irrepsi in eum."
- V. 69. *Pectasculum*. Ælfric glosses this word by *hrecost-ban*, breast-bone.
- V. 74. *Mareem* and *Filrem* are to me ἡπαξ λεγόμενα. *Obbligia* occurs in Ælfric's glossary, explained by *nijtte*, and Somner thinks it means ἀρομφαλον, i. e. the centre of the navel.
- V. 75. *Dolium*, apparently for *dolium*, which properly means a large jar, but may well have got the secondary signification of "stomach" (*gaile*).
- V. 76. *Burthamin*: *hwehama* is glossed by *heorthama* ("midriff, covering of the heart") in an Anglo-Saxon MS. quoted by Diefenbach.

- V. 81. *Pantes*, of course $\pi\acute{\alpha}\nu\tau\epsilon\varsigma$. This conceit of using Greek words when Latin would have done as well, or better, may be further exemplified by the hymn to Abbot Comgill (Z. 1138):—

Andite *pantes* *ta erga* ($\pi\acute{\alpha}\nu\tau\epsilon\varsigma$ $\tau\acute{\alpha}$ $\epsilon\rho\gamma\alpha$)
allati ad angelica, &c.

- V. 91. *Labis* (MS. *iabis*) is for *labibus*.

GLOSSES.—No. 1. *Forgaire*, “an imperative” (= ∇ -garia): cf. *forgaire* imperat., Z. 440. In co *forúgairiu* apstíl, “with an apostle’s authority,” Z. 1060; *forúgarthaid*, an imperative, Z. 767, 853, 979; *forúgarti jussi*, Z. 473, the preposition seems *foru* (*forúbeideilb*, *foru-óin* *ídeilb* “secundum idem exemplar,” Z. 583) = Bret. and Corn. *uarn*, unless, indeed, this be the Ir. *íarn* = *ivarn*. The root is GAR. See Commentary, No. 469, and compare $\gamma\eta\rho\upsilon\varsigma$, Eng. crow.

Fortachtaigim, I assist, a denominative from *fortacht*, or, as spelt in the Tract, No. 727 (Comm. p. 90), *furtacht*. It may be interesting to put together here the verbal forms found in these glosses:—

Active, Pres. indic. 1st. sing. (i-stems), *fortachtaigi-m*, 1; *atehi-mm*, 52; *aitehi-mm*, 141; *teigim*, 261.
3rd pl. *dituct*, 76; *it*, 49.

Pret. act., 1st sing. *sechmaillins*, 240. 3rd sing. *atber-t*, 2 (an \check{a} -stem); *dotóet*, 2.

Imper. 2nd sing. act., *ditin* passim; *hi*, 147.

Conjunctive 1st sing., *sroin*, 252 (leg. *sroinam t*); *dichuirer*, 261; *etelaiger*, 264.

2nd sing., *torta*, 139; *túairge*, 149.

3rd sing., *bein*, 62; *fída*, 253; *sroena*, 255.

„ *cehisse*, 265; *innue*, 58; *óentaige*, 260; *sraine*, 7; *áaimnige*, 65.

3rd plur., *bertuaiget*, 80; *remtásaigít*, 23; *chomfurbrit*, 194; *dituct*, 19; *diduct*, 40; *fedat*, 43; *dichat*, 59.

Relative present: *his*, 133.

Passive, 3rd sing. pres.: *asberur*, 1, 2 (an \check{a} -stem), for *asberthar*; *imarchoirther*, 268 (conjunctive).

Pret. participle: *neantrocta* (troeth-ta), 66; fut. participle: *ingerrthu*, 19.

Verbal noun: *elód*, 44; *imhguil*, 147; *gnúthugud*, 56; *súilingud*, 4.

- No. 4. *Iar súidingud* (gl. posito). This mode of making the pret. part. pass. is common in Middle Irish; see, for example, Leab. Breace, 79 b (cited Petrie, R. T. 437), where *coilech* in *choimded iarna chumtach* translates the “calix Domini seriniolo reconditus,” of what is said to be the Ven. Bede’s abstract of Adamnán’s work, *De Situ Terræ Sanctæ*, &c.

- No. 6. *Guassacht*, danger; *guassacht*, in Z. 28, 61. Cf. the man’s name, *Gósact* (*Gosactum* filium Milcon Macculbooin, Book of Armagh, 11 a, 1).

- No. 7. With *sroene* we may perhaps connect W. *rhynod*, “agitation;” *rhynu*, “to shiver, to shake;” *sroin*, 252; *sroena*, 255; Mod. Ir. *sraoinim*, “I defeat;” Gael. *sroon*, “make a false step,” “fall sideways,” “stumble,” “rush forward with violence;” *sroin*, “deviate.”

- No. 8. *Forba*, cf. *forbe*, Z. 15, dat. sing. *iar forbu* in *gnimo*, “after the completion of the work,” Z. 1068.

- No. 10. *Dimaines* would now be *diomhanas*. *Soegail*, gen. sing. of *soegal*, O. Ir. *saigul*, Z. 731. I know not

- not if this be connected with W. hoedel (vita), Z. 125, Bret. hoal. The resemblance to sc-culum is, perhaps, deceptive.
- No. 11. *Impide* is, perhaps, = *imb-hide*. Cf. Goth. bidjan, bidan, A. S. gebede, Eng. *bid*, bondsman, &c.
- No. 20. *Co-hairithe* for co-hairighthie, an adverb formed from the adjective airighthie (O. Ir. airegte, Z. 233), by prefixing *co*, now *go*: connected are *nirechas* (principatus), Z. 233; *nirech* ("primus, anterior," Z. 67, note) = W. arg in arg-lwydd?
- No. 28. *Adantes*, apparently adan-tes; *adhannim*, "I kindle" (W. en-yuu, root AN?). As to tes, v. Commentary, No. 5.
- No. 39. *Dluith*, v. *supra*, Commentary, No. 636. Cf. dlathad, *infra*, No. 61, and W. dyludo, "to adhere," from the W. word it would seem as if dluith stood for du-luith: cf. dliled = W. dyled.
- No. 43. *Fedat* (gl. valeant), *fedu*, gl. possit, 89, read *fídat*, *fídu*, and compare nir *fítsat* a hiescaine do forchúlu, "they could not avert his malediction." Fled dúin nan ged, 28; ní *fídam* fer fíngail a toghuasacht, "a parricide cannot move it," *ibid*, 82.
- No. 44. *Clód* = W. cludd, "an overwhelming." Clód for co-lód. Cf. O. Ir. imchlód (imm-co-lód), Z. 768, 847: *imchlód* ceneuil na díil, "change of gender or declension," Z. 664: *timlód* (du imm-lód) agitatió, Z. 847: imluad (gl. saltabat), *ib.*; immuad (gl. exagitat), *ib.*
- No. 45. *Cuinhag*, cf. bid *cuinhagaithe* i. bid conlechteagthe (gl. congregiendus), Z. 474: coimleanga, O'R., "a race," Skr. root, *lagh*? With *brug* cf. the Mod. Ir. *brúighéin*, "strife."
- No. 49. *Enach*, *enachda*, in Old Ir. óinach, óinachda: in óinach l. i taibderce (gl. in theathrum), Book of Armagh, 183 b. Óinach is derived from óin, W. un, Old Lat. óinos, Goth. ain-s, Eng. *one*. M. Pietet (the morning-star of Celtic philology) has compared the Mod. Ir. *áon* with the Skr. demonstrative éna. *Bruincha* (gl. proretas), *brúine*, *brúine*, "prora," are O'R.'s *brúine*, "prow," *brúinach* i. *taoisceach*, a leader. (Cf. W. blain, *blacur*, a leader; *blacur*, to precede, and Corn. brenniat, gl. proreta?). *Stiurasmáin* is a Teutonic word, probably Old Norse, in which language there may have been *stýrismaun*, n. pl. of *stýrismaðr*, though I cannot quote either of these forms. Cf. A. S. steores man, L. ÆNellb., *forestórita* proreta Somn. The Danish styruand means "a mate." In Breton we have *stür* and *sturat*. *Corr* fem. agrees in gender with Bret. *ker*, a sharp edge. W. *corr* (for *evrr*) is masc.
- No. 52. With *atshium* cf. *itg*, a prayer. Book of Armagh, 18 b, 1.
- No. 53. *Fedha*, nom. sing. *fídh*, i. e. *fielr* = W. gweddwr, Corn. gueden, Lat. vidua.
- No. 54. *Indruce* (gl. fideles) cf. O'R.'s *ánnruacáin*, and perhaps the O. Ir. *inrice*.
- No. 55. *Faismedaig*: the gen. plur. of this word occurs in Patrick's hymn: in érnaigtheib hnasalathrach, i taircetlaib fátha, li praipectaib apstal, in hiresaib *faismedach*, for which we should read foismedach: cf. foisite (confessio), Z. 41; foisitnib (professionibus), Z. 589.
- No. 58. *Imm*, apparently from a verb, immim, imbm, formed from the prep. imm, imb = ambi.
- No. 59. *Dechat* has here, perhaps, a transitive meaning; but in Z. 1129, arna *dechat* means ne veniat. *Ulea*; this is the O. Ir. acc. pl. masc. of *ule* (= Ulko-s, which is found on a Gaulish coin?). *Iarair*, a derivation from the prep. *iur*: cf. rofersam *arriarair*, Oingus; ar *arriarair*, Corn. Ecc. 60.
- No. 62. *Banu*, from *banim*, Z. 933, I strike, now *banaim*. Cf. Goth. *banja* (παληγῆ, ἐλασε), Engl. bane, Gr. φόρος. The root is concealed in W. cymynedd, "conflict," cyn-binnedd.
- No. 64. *Granna*, cf. perhaps W. graen, "rough."

- No. 65. *Uaimniqe*, a denominative from ómun, fear; cf. W. ofni, to frighten; Gaul. Exobnus.
- No. 66. *Inillius* (gl. tutela, gl. tutamini, *infra*, No. 140), derived from *inill* (gl. tuta, *infra*, No. 74); *ro-inill* tutissima, No. 147. Z. 731, has *inill* (gl. tutor), but he says the reading is doubtful. *Tremeta* (log. tremetha?) in nemthremeta (cf. neimhthreabhthe, O'R.), seems a deriv. from the prep. *tremi*, which occurs in composition (tremi-berar "transfertur," tremi-tiagat "transgrediuntur," Z. 850). *Trocta* in nemtrocta appears to be the part. pret. pass. of the verb *troctham* (O'R.'s *traoctham*), I subdue.
- No. 69. With *truailide* in *neuthruailide*, cf. *ro-truailid*, "was corrupted," Corm. v. *Brúthair*, Eng. *trull*, Bret. *trulen*, "femme malpropre," are perhaps connected.
- No. 71. *Compar*, O'R.'s *compair*, "body, chest, trunk," is etymologically obscure to me.
- No. 75. *Sciath*, Z. 21 = W. ysgŵyd, Old Bret. scoit, Z. 114 (= scētā), the relations of which with scūtum, σκῦτος, if existing, I am unable to settle.
- No. 80. *Bectuaigt* (gl. vibrant), Z. 436, has *ro-bertaigset*, gl. vibraverunt. Has he left out *n*?
- No. 81. With *urchar*, "a dart," cf. W. ergyr-waew, "a flying spear."
- No. 82. *Clai-cuol* seems the W. *pen-gloy*.
- No. 83. *Clechtait* (gl. soleant), from *clechtain*, now *clechlain*. The same form occurs in the Leab. Breace: γ *clechtait* doine a thadull γ a póccad, "and men are used to touch it and kiss it" (Petrie, R. T., 437). This seems the W. *preithiaw*, "to *praetise*."
- No. 93. *Imada*, acc. pl. of imne, O. W. engued, Z. 149; the Corn. eneder-en (gl. extum) is from *ἐντερον*.
- No. 94. *Sliasta*, nom. pl. of *sliasait* (now *sliascid*), *sliassit*, gl. poples, Z. 22; *sliastaib*, gl. femoribus, gl. enlis, *infra*. *Fauthraic*, *fauthrog*, "girdle," O'R., cf. W. gwregys, Corn. grugus.
- No. 95. *Fothuin*, I have not met elsewhere, and cannot say whether it is a nom. sing. *fem.* or a nom. pl. *masc.*; probably the former, as *na* is used in these glosses for the nom. pl. *masc.* of the article. May we compare the W. *gwadu*, "foundation"? Z. 261, has fotha (gl. crepido), dat. sing. fothu, Z. 999 (rob-fothiged, "ye were founded," *ibid*; no-fothaiged, "it was founded," Lib. Hymn., ed. Todd, p. 73), which seems cognate.
- No. 99. *Cuth-harr*, "battle-hat;" barr (gl. cassis, Z. 51) = O. W. barr (gl. colomaticus). With these, I suspect, are connected Fr. *barrette*, Ital. *berretta*. Diez, however, refers them to the late Latin *bercus*.
- No. 106. *Gulbain* (gl. rostro), cf. nom. *gulbat*; cf. O. W. gollinoc (gl. rostratam), Z. 111; W. *gylf*, a bill, or beak, Corn. *gelvin*.
- No. 107. *Bel*, "lip," cf. W. gwel = vo-bel.
- No. 109. *Aruid* (gl. temporis) for *arnig*, dat. sing. of *arc*, gen. *arach*. The acc. dual of this word occurs in the charm against *enagular* (headache), Z. 926: im du da *arc* γ fort chulatha, "round thy two temples and on the back parts of thy head" (*clais culad*, "hollow of the poll," C.); Corn. *erien*, gl. timpus, W. *ar-lais*.
- No. 112. *Maly*, "eyebrow;" Bret. *malven*.
- No. 113. *Cluassail* (gl. auribus), from cluas = W. clust.
- No. 114. *Gruailib* (gl. genis), from *gruail*, W. grudd.
- No. 115. *Oillib* (gl. bucis), from *aíl*, now written *aoil*, with which the W. *ael* may be connected, though this means "a brow."

- No. 121. *Inchosuib* (gl. tutonibus) is to me an ἄπαξ λεγόμενον: the root seems that of *eusemāin*, I defend. Though tantones, according to an A. S. glosser, signifies eyebrows, I think that the Irish scribe understood it as meaning eyelids, especially as eyebrows (*mailgib*) occurs before, No. 112.
- No. 123. *Anail* (gl. ancle), W. *anall*, Skr. r. an; an-imus, ἄν-εμος, Skr. anila, wind.
- No. 125. *Giall* (gl. faucibus): cf. A. S. *ceole*, Eng. *joel*?
- No. 135. *Dibechan*, throat: *meascóil dibeacháin* (gl. apostema gutturis), C.
- No. 137. *Maimal* (gl. collo), W. *maenagl*.
- No. 138. For *cúinmarráig* read *cúinfaurraig*, and cf. *fuarrrech* (gl. clemens), Z. 778; *fuairrech*, Z. 986.
- No. 147. *Bí at láirig*, "be thou a corselet," literally "be thou *in thy* corselet," an idiom inexplicable by me. See O'Don. Gram., 165: bli sé 'n a righ, "he was a king," lit. "he was in his king." The same idiom is found in the case of the verb subst. *tá*: tá sé 'n a sagart, "he is *in his* priest," i. e. "he is a priest," ibid.; *indéigail*, protection, so in Patrick's hymn: lám dé domm indegail; and see Colmán's hymn, cited *supra*, p. 57, *centair*, *altair*, genitives sing. of formations from *cu*, "eis," and *all* = ἄλλο, by means of the suffix *-tar* = Skr. tara; with *amátusib* cf. *dináinus*, *supra*, No. 10.
- No. 149. *Táairge* (gl. retandas), v. *supra*, No. 722.
- No. 151. *Infaicsena* (gl. invisibiles), apparently an adjectival n stem, nom. sing. dofaicsene, O'R., from the particle *do* and *faicsen*, which I have not met, though *faicsinach*, "visible," occurs. Retla mongach . . . do *faicsin*, "a bristly star was seen," Tighearnach, cited O'Don. Gr. 443; *faicft*, 3rd sing. fut. act. of *faicim*, I see, occurs *ibid.*, 179. With this verb M. Pietet (Beitr. ii. 87) compares Skr. paç. W. paith, "glance (from pakū); Skr. spaç, "spier;" Lat. specio, specto, &c. I have not found this form (with unaspirated *c*) in Old Irish. Z. 933 has a word, *fígad*, which seems connected:—

Mucholmoe ramcharastar ar *fígad*, ar tís
Is airai ramcharastar uair is tend mo chris.

"Mucholmoe ("my little Colum") loved me, for (my) insight, for (my) knowledge.
It is for this he loved me, since my girle is strong."

Oc *fegad* (fégad), "seeing;" *fígaíd*, "see ye;" *Sceirl. Conc.* Anngil, apstail, ard *fegad*, "angels, apostles, a high vision!" Colm. 44; cf., too, the Mod. Ir. *fuchaim*.

- No. 152. *Bir*, gen. *bera* = Lat. veru; birdae, berach (gl. verutus), Z. 46; W., Corn., and Bret. ber. Benfey connects veru with the Skr. r. hvj; and this would go far to explain the strange phenomenon of initial Celtic *b* = Lat. *v*.

- No. 153. *Clu*, clói (gl. clavi), Z. 67.
- No. 160. *Clussuib*, cf. W. *clais*, trench.
- No. 163. *Uille* (gl. ulnas), W. and Corn. elim. Cf. ul-na, ὠλ-ένη, ellen bogen, Eng. el-bow.
- No. 166. *Bassa*, from *bas*, "palm of the hand," probably identical with W. *bas*, shallow, flat.
- No. 170. *Asuach* (gl. costae): cf. W. and Corn. asen (there is a W. plur. asen-au). Radically connected with Skr. asthi (by-theme asthan), ὀστέον, os, oss-is.
- No. 177. *Tina*, buttocks: cf. W. *tin*, "a tail, a bottom."
- No. 185. *Glánib* (gl. genua), from glán, W. glin, Corn. (irregularly) clin.
- No. 187. *Adhronda* (gl. talos): O. Ir. odbrann, gl. talus, Z. 1102; Leyden Priscian, 37 *b*, Gael. *adhronna* (where note the non-aspiration of the *b*), W. uffarn. Probably a compound, the first element of which

has,

- has, as Dr. Siegfried suggests, perhaps lost an initial *p* : cf. *ποδ-ός*, *pēd-is*, Skr. *pad* (Eng. *foot*, Goth. *fōtu* is Skr. *pāda*).
- No. 189. With *luirgub*, nom. *lorga*, cf., perhaps, W. *llor*p, shank.
- No. 192. *Solairib* (gl. *bassibus*), from *sal* = W. *ſāl* (or *sawd*?).
- No. 194. *Géga*, "branches," from *gég* = W. *cang*, as *dég* (10) = W. *deng*. Perhaps we may compare the Ir. (and British) tribe-name, Gangani (*Γάγγανοι*).
- No. 196. *Ladhur* now means a fork, a prong, the space between two fingers or two toes. O'Reilly, however, has *ladhur*, "a toe," and in Gaelic the word means hoof as well as prong, fork.
- No. 198. *Dona .i. inguib*, *reol dona deib n-inguib*, and note the occurrence of the transported *n* after *deib* (10), that number (Skr. *daśan*, Lat. *decem*) having originally ended in a nasal. So we have *secht*(ii) 7, and *ocht* (ii) 8, *inguib*, dat. of *ingu* = W. *ewin*, Skr. *nakha*, *ὄνυξ*, Germ. *nag-el*, Eng. *nail*.
- No. 200. *Bre'ade*, "breast, bosom." St. John is called *Sean na bruinne*; W. and Corn. *bron*.
- No. 203. *Cich* = W. *cyg*, flesh.
- No. 205. *Imulind*, navel. Radically connected with *ὀμφαλός*, umbilicus, navel, Skr. *nābhi*.
- No. 216. *Ochsol* (which in form is almost identical with Lat. *axilla*, O. H. G. *ahsala*) is, I suspect, by metathesis for *oschal*, *aschal*: cf. W. *asgall*, "wing."
- No. 220. *Raip* (?) I have never met elsewhere. Can it be connected with A. S. *hrife*, Eng. mid *riſt*? But the word may, perhaps, be *indroip*, or *droip*.
- No. 221. *Seaman* (gl. *pulmone*), cf. O. W. *seamhegint* (gl. *levant*), W. *ysgyfaint*, "the lights;" Bret. *se'event*, Corn. *skefans*.
- No. 224. *Cúsin tóin*, "with the anus, i. e. *coclan na gearine na muine*, the gut of fat or lard;" i. e. the large intestine which is covered by the omentum; *coclan*, a deriv. from *cóil*, "slender;" *gearine*, gen. sing. of some word having the same root as *gic*, tallow: *muine*, "the lard which lines the intestines of a pig," C. The Highland Society's Dict. has *uinin*, "fat adhering to the entrails of an animal."
- No. 228. *Lu leith* "the spleen." Perhaps the mysterious *lewilloit* (gl. *splen*) of the Cornish vocabulary, may be connected with this.
- No. 229. *Fínl*, "white," W. *gwyn*, Gaulish, *Vindos*; root *vid*, for *evid*, Skr. *çvid* album esse, Goth. *liveita*, Eng. *white*. *Camuorib*, nom. sing. *camu*, W. *cam* = *cambo* in *Cambo-dunum*, &c., see Z. 75.
- No. 231. *Lannunnu*, "bladder," perhaps connected with W. *llafanog*, "liverwort."
- No. 238. *Baill*, nom. pl. of *báil*, "a member" = *φαλλός* (Prof. Siegfried).
- No. 240. *Asarsichmaillius*, i. e. *asa-r'-sechmaillius*, *asa*, "whose," (sing. and plur.), I cannot explain. It occurs at least twice in the Féire, and also, spelt *isa*, in the *Battle of Mugh Rath*. See O'Don. Gr. 131, 132. *Sechmaillius* is the 1st. sing. pret. act. of a verb which in Z. appears to belong to the *â*-conjugation (the Latin first): *nad sechmalla* (gl. *non omittit*), Z. 849; *sechmalſiam-ni* (practerebimus), Z. 437; *sechmalſaidir*, Z. 1067. In Mod. Ir. the verb in question has passed over to the *i*-conjugation (the Latin fourth), as we see from the form *seachmaill-i-ni*; and this change seems to have taken place when our gloss was written, *sechmaill-i-us* being identical in form with *rocinu-i-us* (gl. *definivi*), Z. 434; *baits-i-us*, *ibid.*; *toeiu-i-us* (Patrick's Hymn), &c.
- No. 245. I do not understand this gloss. Can *deuteib* be for *d'éen-tóib*, "of one side"?
- Nos. 250, 251. *Allanraig*, "outside;" *allaastig*, "on the inside." I cannot explain these adverbs. They occur in O'Don. Gr. 263, 269.

- No. 258. *Diangalar* (gl. languor). This gloss enables me to correct my reading and version of part of one of the S. Gall incantations, Commentary, No. 222. *Diangalar fiail* (languor urinae) is the ailment against which the charm is directed.
- No. 260. *Eudgai*, innocence, O. Ir *enue*, fem., Z. 262; *innan ennac* (gl. innocentum), Z. 1003. S. Brigit is said to have been *endur*, "innocent," Le-b. Breace, cited Todd, Lib. Hymn, 65. The true spelling is *enuea*, *enue*, and the words are probably cognate with *in-nocens* (*noceo* = Skr. *nāçayāmi*, "I slay"). *Ethai*, dat. of *etlae*, *etla?* an abstract from the adj. *etal*, the gen. sing. neut. of which occurs in II. 2, 15, fo. 64, *a* (T. C. D.): *co fortacht each etail* i. *co forithin each glain*.
- No. 261. *Dy-guimurthaib*. I have not met the nom. sing. of the *simplex* of this word, which must be *guimurad*, whence O'R.'s *guimurthach*, "actual, active."
- No. 265. *Erchisse*, better *airchisse*. Cf. *airchissi* (gl. *parcit*), Z. 199; *airchissa*, *arcessea*, "parcat," Z. 839; *bond erchissecht* (gl. *propitiatione*), Z. 839. The root is probably identical with that of *essacht*, "sparingness," *supra*, p. 64, No. 280.
- No. 267. *Cofáilid* (gl. *lactus*). Cf. *fáilte*, "gaudium," Z. 94, which Z. connects with Goth. *bleiths*, O. H. G. *blidi*, A. S. *blide*, Eng. *blithe*. He also compares Lat. *lactus*, which he supposes to stand for *flactus*.
- No. 268. *Co-cu-m-imurchoirther* exemplifies the system of impersonal flexion which has attained such a development in the Celtic verb, in consequence of the early loss of the first and second persons in the tenses of the passive. Cf. *do-chuirir*, gl. *ascisco*, Z. 844; *imur-c-churitar* "qui tractant," Z. 447 (where the *c* is the infixed relative, changed from *a* by progressive *unlaut*); *erchuiretor*, Z. 1016, 467; "ponuntur," *adchuireddar*, "adhibentur," Z. 467; *cuirtar*, "ponunt," Z. 314; *cuire uait*, "pone a te," Z. 457. The third sing. pret. act. of the verb in our gloss occurs in the *Irish Nennius*, p. 110: *ro-imuror Artur delb* [deilb?] *Muire* for a *gualand* ⁊ *ro-teilgistar na Pagain*, "Arthur carried the image of Mary on his shoulder, and cast out the Pagans."
- No. 269. *Étarfuairad* (gl. *refrigeria*), cf. *fuair*, cold. I do not understand the force of *etar-* here.

CORRECTIONS AND ADDITIONS.

Page 2, for CARAIG read CARRIG (Old Ir. *carrie*, Book of Armagh, 10 b, 1; Med. W. *carrec*, Z. 814).

Page 4, note 15, for amann read lamann.

Page 5, No. 55, iolla is for hilla: see Commentary, No. 1005, p. 116.

Page 5, No. 57, for *piacaipe* read *piacaipe*.

Page 7, No. 132, seama is for squama, and lann is the O. Ir. *lann*. “Cenni am. blosce am. *lann*” is the gloss in the Book of Armagh, 176 b, 2, on “*cecidērunt ab oculis ejus tamquam seannae*.”

Page 7, No. 147, for *tauip* read *tauip*.

Page 8, No. 211, for *fistula* read *festuca*.

Page 9, No. 237, for *monpicina* read *monificina*.

Page 9, No. 254, *scupa* is certainly for *stupa*, not *scopae*.

Page 10, No. 169, for *enámipiaē* read *enámipiaē*.

Page 10, Nos. 272, 273, for *chiromantia* read *chiromachia*. For *peupna* read *sturna*.

Page 11, No. 305, for *cupinnaē* read *éipinnaē*.

Page 12, No. 328, for *pep̃ga* read *pep̃gaē̃*.

Page 14, note 4, read *merlaine*, *mer coisi*.

Page 17, No. 503, read *enámipiaē*. No. 520, read *Locanus*, *Loēan*.

Page 18, No. 575, for *paip̃ge* read *paip̃ge*.

Page 19, No. 621, for *piap̃f̃unleēh* read *piap̃f̃unleēh*.

Page 20, No. 643, delete [*ventossus*].

Page 24, No. 811, the MS. has “*ereocledus inleman*.”

Page 25, No. 826, I should now read this as follows: “*hic sibilus est hominis* (i. e. is of the masc. gender) *sibela* [*est feminae* “is of the fem. gender”]: *sermo pri[m]us* in *p̃co pop̃ē*.

Page 25, No. 831, delete [*pilens*].

Page 27, No. 863, for *uipci* read *uipci*. No. 872, read *pemtheē̃cap*.

Page 28, No. 890, read *p̃é̃r̃oe*.

Page 31, No. 1019, read *p̃é̃r̃oeaō*.

Page 32, No. 1057, read *bochinélach*.

Page 37, No. 4, *sái, súi*, seems the W. *syie* (Davies). The acc. sing. of the derivative *súithe* occurs (spelt *súidi(u)*) in the *Cris Finnidin* (Z. 933):—

cris coin muchris
ralég súidi nglan

“ May my girdle be the girdle of John,
Who read pure science.”

Page 37, No. 5, *for* *crottárias* *read* *crottária-s*. As to *eruit*, I am indebted for the following note to Mr. S. H. O’Grady, who has read and annotated the foregoing Commentary with the kindness generally found among men of his wide and accurate attainments:—“Figuratively *eruit* at the present day means ‘a hump on the back’ (from the shape of the Irish harp), and the word has been introduced into the Anglo-Irish dialect. *He put a critt on himself* (do léig sé *eruit* air féin) is applied to any one assuming a humpy attitude, as a jockey does when he works himself along in a race,” &c.

Page 37, No. 6, the *timpan* (gen. *timpain*), whence *timpanach* was a stringed instrument. See C.’s *Battle of Mugh Léna*, p. 50, where occurs the expression an *tiompan* téad-bhinn, “the sweet-stringed *timpan*.” Cf. also Girald. Topogr. Hib., “Hibernia quidem tantum duobus utitur et delectatur instrumentis cythara scilicet et *tympano*: Scotia trilans, cythara, *tympano* et choro: Gwallia vero cythara, tibiis et choro.”

Page 37, No. 9, cf. the Cornish *renniat*, divisor, which is synonymous with *partista*.

Page 38, line 10, read 10, *Luchtairé*. I think this word is radically connected with the Latin *lucta*, “wrestling,” *luctor*, *luctator*.

Page 38, No. 13, I have now no doubt that *cathir*, &c., are stems in *c*. The stem of *cathir* (*i* a weakening of *a*) is *catharac*. With *uasal-athair* compare Corn. *huhel-tat*, A. S. *heah-tæc* = “high-father.” In the second line from the bottom of p. 38 *read áth for ath*, and in the last line of the note *for* *philosophy* *read* *poetry*.

Page 39, No. 14, read *erosán*. Hence the Mod. Ir. *erosántach*, which Mr. O’Grady explains as “a kind of composition, part prose, part verse, generally consisting of very far-fetched jokes, and couched in the most difficult and out-of-the-way language at the command of the composer.”

Page 39, No. 15, *cestunach*, now *ceistunhuach*, O’G.

Page 39, No. 16, in O. Ir. the *a* of *ard* is long.

Page 39, No. 17, *cím* I now regard as the gen. (cf. *gilla nan each*, *gilla adaire*). The locative sing. of mase. *a*-stems is in O. Ir., as in Latin, identical with the gen. sing. Thus *puirt*, *supra*, No. 676, is the loc. of *port*, gen. *puirt*. For examples of locatives sing. of other declensions, see Beitr. i. 335, 336.

Page 40, No. 18, perhaps *birria* stands for *birrus*, "a cloak for rainy weather;" unsmeðe hregel, "unsmooth raiment," Ælfrie.

Page 40, No. 19, W. *gîcydd*, Corn. *gûdh*. See Diefenbach's *Celtica*, i. 134, 135.

Page 40, No. 20, *Rîghan* should be *Rîghain* (W. *rhain*), as it is in the modern language. In Old Ir. it seems declined like a fem. i-stem. Thus the gen. pl. *rîghae* occurs in an O. Ir. poem to one Áed, for a copy of which I am indebted to Herr Mone, of Carlsruhe:—

"Is bun cruinn máir miad soerda, fri baig is bunad findae,
is gasne arggait arddbrigg, di chlaind chéit rig céit rîghae,"

where, though Mone's copy has *phinda* and *ignae*, the corrections are certain.¹

Page 40, No. 24, the *t* in sagart may be also explained by reference to the ordinary rise of *rt* from *rd*. See Z. 70.

Page 40, No. 26, cf. the W. *clopen*, *clopa*, pen-*glog*.

Page 40, No. 27, read *táiplis*. Cf. A. S. *tæfel* (gl. *alea*) Ælf, W. *taflu*, to fling. Perhaps *táiplis* is a Celtic word.

Page 40, No. 30, the Lat. *manus*, O. N. *mund*, should have been compared with *muin-cille*. Cf. also W. *mun*, *man*.

Page 40, Nos. 33, 35, the genitives sing. of *ciabh* and *dias* are respectively *céibh*, *déisc*.

Page 41, No. 36, cf. the Mod. Ir. *pras*, "hasty, quick, rash;" W. *pres* seems = praestus, *presto*, *prét*.

Page 41, line 11, *for* fit read faithful.

Page 41, No. 37, I strongly suspect that *fallaing* is cognate with pallium, though Zeuss seems not to believe that a Celtic *f* can ever represent a Latin *p*. Cf., however, *confairem* "comparamus," Z. 841, and M. Pietet's paper, Beitr. ii., 84.

Page 41, No. 39, now *gruadh*, pl. *gruadhna*. Cf. also W. *grudd*.

Page 42, No. 42, hence the Anglo-Irish *losset*, "the long wooden box, with a lid and lock, often standing on trestles in a farmer's bed-room, and in which he keeps his linen and valuables," O'G.

Page 42, No. 44, W. *canwyl*, where *wy* as usual = *é*.

Page 42, No. 46, I have blundered here. The hard *d* in *fedán* = an O. Ir. *t* (= O. Celtic *tt*), and *fedán* is the W. *chwythu*.

Page 42, No. 47, the root may be *vaks*, to grow: cf. the line in Morte d'Arthur, "mixed with the manly growth that fringed his lip."

Page 42, No. 48, cf. *lesmae*, which glosses privignus, in a ninth-century MS. of Priscian,

¹ The MS. from which this poem is taken is preserved in the monastery of S. Paul, Carinthia.

Priscian, fo. 30, *a*, written by one Dubthaeh, and preserved in the University Library of Leyden, No. 67. For this and the other glosses in the same MS. I am indebted to Professor Siegfried.

Page 42, No. 49, *sesrach* now means "a yoke of horses," O'G.

Page 42, No. 50. Can this *róu* (gen. *róin*) be = the A. S. *hrón*, "whale"?

Page 42, No. 51, cf. the Gael. *ceann-bhàrr-easpuig*, "a bishop's mitre."

Page 42, No. 55, *iolla* is *hilla*, see No. 1005, p. 117. *Maróe* = W. *monochen*.

Page 43, No. 59, also *adire-liu* (gl. cornix), Z. 726 (is *liu* = Gaul. *λουργος*?).

Page 43, No. 61, *riaghail* (*ia* from *ê*) is the W. *rheol*.

Page 43, No. 64, perhaps *mitreta* is for *metreta*.

Page 43, No. 65, the Mod. Ir. *meadar* means "a vessel," generally a churn. Hence the Anglo-Ir. *methet*.

Page 43, No. 70, *sess* is now "the board thrown out from the gunwale of a boat to the strand, to enable one to walk in dryshod," O'G.

Page 44, No. 71, Gael. *taobhan*, "rafter, beam." "*Tuobhlin* means a small patch in the side (*tuobh*) of a brogue," O'G.

Page 44, No. 73, *lainnéir* is a living word along the Shannon, and means "lan-yard," C. Perhaps both the English and Irish words are taken from the French *lanrière*.

Page 44, No. 75, now *coróinn*, gen. *coróinneach*, O'G.

Page 44, No. 77, the reading of the quatrain here given is justified by the fac-simile given by Dr. Ferdinand Keller in his *Bilder und Schriftzüge u. s. w.*, plate xi.: *reimm* should be *réimm*, and *ou*, *ôa*.

Page 45, in the paradigm of the article the hypothetical stem is inaccurate. In the mase. it should be *sanda* (ex *sanna*, *sa-sma* (?)); in the fem. *sandâ* (ex *sa-smâ* (?)); in the neut. nom. and acc. sing. *sa*. In lines 3 and 6, for *sanad*? read *sa-n*?

In the dat. pl. of *dia* read *déib* = *dévabo* (?), and compare *ματρεβο ναμανσικαβο*, p. 100, the discovery of which forms overturns Ebel's theory (here followed) as to the origin of the Ir. dat. pl. from an instrumental. O. Ir. *aib* (-*ib*), Gaul. *abo* = *abus* (fem.), Skr. *abhyas*.

Page 46, No. 86, *oigheann* now means "a large cauldron," O'G., who quotes from an old song, "do fluit mo bhean a n-oigheann na feola."

Page 46, No. 88, for *panthera* read *pantera*. Perhaps this is the French *pantière*, "a draw-net for partridges, &c.," Old Eng. *paunter*:—

"Pride hath in his *paunter* kauht the heie and the lowe,
So that unnethe can eny man God Almihti knowe."

Political Songs of England, ed. Wright, p. 344.

Page 46, No. 90, *leth*, W. *lled* = Lat. *lātus*, Gr. *πλάτος* (Ebel). Other examples of *leth*, meaning half-, are *leathlobhtha*, "half rotten," *leathmheisce*, "half drunk."

Note 1. If *doiros* in the following Gaulish inscription on the handle of a patera (found in 1853 near Dijon) be = the O. Ir. *dóir*, the opposite of *sóir*, the truth of the conjecture here made is established: DOIROS SEGOMARI IEVEY ALISANV, "a slave of Segomarus made (this) for Alisanos."

Page 47, No. 92, "*eraos na hainc*," lit. "gluttony of the Friday," is a phrase now used of eating meat on that day, O'G.

Page 47, No. 93, *mataxa* vel conductum vel stramentum, *stræl* vel bedding, Ælfrie.

Page 47, Nos. 94, 95, the gen. of *bas* is *baise*. Read *basóg*.

Page 47, No. 98, dare we connect *cáin* with poena, *ποινή*?

Page 47, No. 99, with *féith* cf. Corn. *guiden*, gl. *cutulus*, i. e. *catulus*, a kind of fetter; also Skr. *vétasa*, arundo.

Page 48, No. 104. In the quotation from the Tripartite Life for *atcondaire* we should probably read *atcondare*, cf. *adcondare*, "I perceived," Z. 930.

Page 48, No. 106, read *scála*, now "a cup;" *caitheamh na scála*, "cup-tossing on Hallow-e'en," O'G.

Page 48, No. 108, "*talamh*, gen. *talmhan*, is now used by correct speakers for the earth = the world, as in *druim na talmhan* = dorsum terræ, the face of the earth. But *talamh*, gen. *talaímh*, is earth in the sense of land, e. g. *dá acra talaímh*, two acres of land," O'G. (O'D. and C. do not recognise this distinction.)

Page 48, No. 110, an earlier instance is in the Book of Armagh, 11, a, 2 (top margin), "*is báile inso síis as incertus*," "there is a place here below that is *incertus*."

Page 49, No. 118, as to *gruana*, also *gromna*, *gromna*, see Z. 735, note 1.

Page 50, No. 122, "An old saying is *cró roimh oire*, 'stye before pigling' = 'counting your chickens before they are hatched.'" O'G. (*cró roimh na horecáibh*, C.).

Page 50, No. 128, *lasair* (= *laxarac*) is the W. *llachar*.

Page 50, No. 129, *camradh* is, perhaps, cognate with W. *cafn*.

Page 50, No. 130, read *sen* (old) = *sena-s*, W. *hen*: cf. Zend *hana*.

Page 50, No. 131, *sech-rán* is obviously a deriv. from the prep. *sech*, W. *hep*. Lat. *seculus*; Zend, *haca*.

Page 51, No. 133, delete the statement that in O. Ir. *liacc* is a *ce*-stem, into which I was led by a misreading of Zeuss's (corrected *supra* p. 80, No. 573); *liacc* was and is a fem. *â*-stem. As to *lógmar*, v. No. 792, p. 96.

Page 51, No. 137, *ossadh* is cognate with *sossadh* and *fossadh*, the common root being *sruā*.

Page 51, No. 138, cf. A. S. *mele* (patera), *Ælfr.*

Page 51, No. 139. I suspect *cogad* (O. Ir. *coccad*) is con-cata, the *cata* being cognate with Gaul. *catu*, Ir. *cath*.

Page 52, No. 141, the dat. sing. *hairgin* is in Z. 738.

Page 52, No. 142, read O. W. petguerid in the masculine. And in the third line read *nómad* (Z. 1076) for *nóim-ed*.

Page 52, No. 145, *cogar* is probably con-gar. See p. 76, No. 469.

Page 52, No. 148, at the end read *san(d)islindení*.

Page 52, note 2, *bliadne*, Book of Armagh (cited *supra*, No. 676), nom. *bliadain*, is another example of the gen. plur. of a fem. i-stem. So ilar *fochraice*, Patrick's Hymn; nom. *fochrice*: *fochúile*, Z. 992, 481; nom. *fochaid*: *infinite*, Z. 979; nom. infinit.

Page 53, No. 152, cf. the Eng. *butteris*, Fr. *boutoir*.

Page 53, No. 154, compare with *húirech*, in its secondary sense, the Vedic *charman*, lit. a hide.

Page 53, No. 156, cf. W. *mèr*, a particle, Gr. *μέρος*, which Benfey connects with Skr. *mrsh*. Cf. *tír* with *tarsh*.

Page 55, No. 170, so *biocon*, from Viscount.

Page 55, No. 173, *abbdaine* (abbacy) is solely applicable to the office.

Page 55, No. 177, W. *eglwys*, *e* becoming *wy* as usual.

Page 55, No. 179, W. *blisgyn*. *Blase* is now *plawg*, "pod," and, jocosely, the "head," O'G.

Page 55, No. 180, for *sabribarra* read *sarabara*: "sarabara sunt fluxa ac sinuosa vestimenta de quibus legitur in Daniele." Isidor.

Page 55, No. 183, see, however, Ebel, Beitr. ii. 82, on the *Vertauschung der spiranten, f, s, h (ch)*, in Celtic.

Page 55, No. 191, *bile* also means lip (of a jug, &c.), O'G.

Page 56, No. 194, *fuachog* is cognate with W. *gwiehiad*, Corn. *guihan*.

Page 57, No. 207, read *dreolán*, now *dreoilín*, from *deroil*, Corn., now *deireoil*, diminutive.

Page 57, No. 209, *conn* = Lat. *canna*: W. *cawn*, conyn.

Page 57, No. 211, read *festuea* for *fistula*.

Page 57, No. 216, *ga* also means "beam:" *ga gréine*, sunbeam; *ga gealaighe*, moonbeam, O'G. *

Page 58, No. 217. I think now that the right reading may be *seideth gáithbúgá*, the second word being the gen. of a *gáithbúig*.

Page 58, No. 220, for gen. *bláthaig* read gen. *bláthaighe*.

Page 58, No. 222, *diangalar* is wrongly rendered here: a gloss in Gildas' Loria shows that its meaning is *languor*. As to the note, I now see that the *t* in perfects like *asrubur-t*, &c., is nothing but the *d* (of the root *dlā*), which, when following *r* or *c*, becomes *t*. This is proved by the occurrence of the form *rodamdatar*, "they suffered," in the poem following the Féilire (Leab. Breace):—

iarna techt don rígia	after their coming to the kingdom
rodamdatar sóethu	they suffered pains.

(The second line is glossed by ".i. rodamsat soethu .i. piana.") And I now believe that the unaspirated *t* in *domeltis*, &c., was preceded by *n*. Cf. *dognitis*, *adsaitis*, *dofuaircitis*.

Page 59, No. 227, cf. in "bello *Roth*," where Adamnán (Vit. Col.) alludes to the battle of Mag-Rath (= Rotomagus).

Page 60, No. 233, the spelling *sirogra* seems to show that *chiragra* was pronounced *sheeragra*.

Page 60, No. 240, "*cliath fuirsidhe* is a rude kind of harrow, made with a hurdle and stones to weight it, for light work like bush-harrowing. A regular harrow is *bráca*, or *práca*," O'G.

Page 60, No. 245, Schleicher thinks *popina* a loan-word from one of the other Italic dialects (Zeits. vii. 320).

Page 61, No. 246, and *lapillula*, of course, for *lapillus*.

Page 61, No. 248, read *Luch francach*. "A rat is now called simply *francach*," O'G.

Page 61, No. 251, C. says there is a phrase *tug sé amaise air*, "he made a grab at him."

Page 61, No. 254, *read*, possibly from *es*.

Page 61, No. 256, for *onesta* read *ouesta*, *oresta*, and cf. *obesta* *beost*, Ælfr.

Page 62, No. 257, "*baineachlach* occurs in the sense of a female retainer (unconnected with horses) in the tale of Diarmid and Grainne," O'G. (*Toruiqheacht D. 7 G.*, p. 98).

Page 62, No. 262, in the fourth line of the quatrain *read* has stuck.

Page 62, No. 264, in the paradigm *read* *dib inbthaib*.

Page 62, No. 265, is *tiar* = *du-iar*?

Page 63, No. 266, *ól cormae* would be better rendered "a drinking of ale."

Page 63, No. 272, from dorn comes *duirnín*, a small handle: *read* *nomdurni*.

Page 63, No. 274, *spline*, "a sharp look;" *splincín*, "a long splinter of bog-pine, used as a candle," O'G.

Page 64, No. 279, for cumail read comal, and delete the words *Gaulish ver.*

Page 64, No. 287, I think Ebel (Beitr. i. 163) errs in denying a vowel-changing power to *o*, *u*, for lenomnaib (gl. lituris), Z. 739, is surely from līnomnaib, Lat. līno, cercol = cīculus, Z. 594; fēlsab = philosophus; and I believe that betho, etho (from bith, ith), may also be quoted as examples of the power possessed by *o*. Ebel says that in the latter instances the *o* stands for a prior *a*; and we certainly have betha, etha. But these are surely mere instances of *a* for *o*. Cf. the Ogamic genitive *Atilogdo*, which Dr. Graves reads *Apilogdo*, in Mr. Wilde's *Catalogue of the Antiquities in the Museum of the Royal Irish Academy*. Dublin, 1857, p. 136.

Page 65, No. 290. "*Nighean* is heard in Ireland, in names like *Nóra nighean Aodha*, *Nora Hays*," O'G. (O'D. and C. say this should be written *N. nē n-Aodha*).

Page 66, No. 296. These words seem not Indo-European. "*Orientis partibus Adventavit asinus*" is probably true in more senses than one.

Page 66, No. 300, cf. A. S. feohstrang (pecuniosus), feolhus (ararium), *Ælfr.*

Page 66, No. 303, cf. the Corn. diures (gl. exul).

Page 66, No. 305. The theory here set forth is so extremely ingenious that I could not help inserting it. For my part, however, I believe that *Hérinn* is nothing but *Ivernya* (*lovepna*), the *r* having passed into spiritus asper, which has then shifted, the *é* standing for *i* (Z. 25), the *nn* for *ny*, as in the Prakrit *anya* from Skr. anya, the O. Ir. *moirtchenn*, from morticinium. Thus, Ivernia, hīerna (*ἱερνῆ*), whence by metathesis hirenn, hérénn. As to the irregularity in the acc., *enn* for *inn*, I have found the correct vowel in the Tripartite Life: dorat dia *heirind* duitsiu ("God has given Ireland to thee"), Egerton, 93 (Mus. Brit.), fo. 16 a, 2.

Page 68, line 4 from top. The *b* in *marb* (W. marw) is really a *v*, as in O. Ir. *tarb* = Gaulish tarvos, W. tarw, *fēdb* = Lat. vidua, W. gweddw, *garb* = Skr. garva, W. garw, *nonbar* = a Skr. nayanvara-m.

Page 69, note 2, add: ind réta adgúsi optait, Z. 978, "the things which the optative desires:" assagussim én cechtar mo dá gúaland, "I wish a bird on each of my two shoulders." Seirgl. Comeulainn.

Page 70, No. 370, now *macámh*.

Page 70, No. 372. The statement of the regular *lautvertretung* in Old Irish, and the other Indo-European languages, is here given with a brevity which, perhaps, may mislead. The following Table will be useful, and may be relied on so far as it goes, being, with the exception of the Old Irish column, taken from Curtius' *Grundzüge der Griechischen Etymologie* (Leipzig, 1858):—

Indo-Euro- pean.	Old Irish.	Sanskrit.	Greek.	Latin.	Gothic.	Old High German.	Slavonic.	Lithuanian.
K	c, ch (g) ^a	k, kh, ch, c ^b	κ	c, q	h (g)	h (g)	k, č, c, s	k, sz
G	g	g, j	γ	g	k	k (ch)	g, ʸ, z	g, ž
GH	g	gh, h	χ	h ^b , g ^c	g	g (k)	g, ž, z	g, ž
T	t, th (d) ^d	t, th	τ	t	th (d)	d	t	t
D	d	d	δ	d	t	z, sz	d	d
DH	d	dh	θ	f ^b , d, b ^c	d	t	d	d
P	lost ^h , c, f ^e	p, ph	π	p	f	f, v (b)	p	p
B	b	b	β	b				
BH	b	bb	φ	f ^b , b ^c	b	b (p)	b	b
N̄	n̄, lost ^g	n̄	γ before gutturals	n	n	n	n	n
N	n, or lost ^g	n, n̄	ν	n	n	n	n	n
M	m, n ^h	m	μ, ν ⁱ	m	m	m	m	m
R	r	r	ρ	r	r	r	r	r
L	l	l	λ	l	l	l	l	l
Y	lost, h ^h	y	ζ, ʳ	j	j	j	j	j
S	s, or lost ⁱ	s, sh	σ, ʳ	s (r)	s (z)	s (r)	s, ch, š	s
V	f, v ^m	v	ϕ	v	v	w	v	v

^a When *c* is, or has been, flanked by vowels, it becomes *ch*, for which *g* (i. e. *gh*) is found.

^b At the beginning of a word (in *anlaut*).

^c In a word (in *inlaut*).

^d When *t* is, or has been, flanked by vowels, it becomes *th*, for which *d* (i. e. *dh*) is found.

^e O. Ir. *f* ex *p* is very rare. See p. 154, addendum to No. 37. I have little doubt that *p* occurs in *inlaut* (probably in combination with some other letter), but cannot yet quote a sure example.

^f In the combination *nc*, so far as I know, the nasal is always lost in O. Ir.

^g In the combinations *nt*, *ns*.

^h In *auslaut*, e. g. in the acc. sing. and gen. plur. of *a*-stems, what I call the transported *n* represents a primitive *m*.

ⁱ In *auslaut*.

^j I suspect that initial *y* is sometimes represented by *h*, it having (as often in Greek) passed into the spiritus asper.

^k Lost between vowels, as I believe, invariably; sometimes also in *anlaut*, e. g. in the nom. and gen. of the article.

^m Initial *c* always becomes *f*. In *anlaut* and *auslaut* *c* (written *h*, sometimes *f* in Old Irish, *th* in Modern Irish) is preserved in combination with *d*, *l*, *n*, *r*. It also occurs in *varn*, "your" (cf. Goth. *izvara*), written *baru* or *farn* in O. Ir., *uorn* in the Tripartite Life, *blar n* in the modern language.

Page 72, No. 397, a left-handed man is *ciotach*: *ciotóg*, "the left-hand," O'G. Lhuys has compared W. *chwith*, "left;" *chwithig*, "left-handed."

Page 72, No. 411, *for* gutter *read* gnilter.

Page 72, No. 412, "*breall* is the *glans penis*: also the round knob at the end of the *buaillteán*, or striking part, of a flail, by which the thong is kept from flying off," O'G.

Page 73, No. 423, line 8 from top, *read*, 423, Tuata (gl. laicus); cf. TOTIVUS; and in the translation of the Gaulish inscription *read* made this temple for Belesama. Dr. Sieghried now explains ΕΙΩΡΤ, ΝΕΥΡΥ by the Old Ir. root *ιτϛ*, found in *fritammirāt* "me adficiunt," *fritammiorsa* (gl. me adficiet), Z. 336; *úrad* (gl. factum est), Book of Armagh, 189 b. 1. In the note delete the first sentence. M. Pictet is undoubtedly right in identifying Ουλλορεος with Villonius (Gruter, 488-5). See his learned and ingenious *Essai sur quelques Inscriptions en langue gauloise*. Genève, 1859.

Page 74, No. 428. I have no doubt now that the MS. is right in its *ruaimnech dubáin*. Cf. the Skr. róman horseshair (from *róhman*), and the O. Ir. *ruamnae* (gl. lodix), Z. 27; W. rhawn, Bret. *reún*, Ir. *ruainne* (No. 463) seem connected.

Page 74, No. 429. I think *dilechta* is the pret. part. pass. of a verb *dileicim*: cf. *leicim* = *linquo*.

Page 74, No. 430, cf. *aon-t-suim*, "grand total," O'G.

Page 74, No. 431, delete, gl. tener, *infra*.

Page 74, No. 434, O'G. thinks *cúisi* (for *cúise*) the gen. sing.

Page 75, No. 446, *read* *tige*, gen. of *tig*.

Page 75, No. 462, the acc. plurals here quoted seem (with the exceptions of *cairtea*, *náimteá*) to be rather examples of metathesis rather than extension.

Page 75, line 3 from bottom, *for* 469 *read* 463.

Page 76, No. 465, cf. Fr. *doigt de pied*.

Page 76, No. 479, W. *ewpan*.

Page 76, No. 482, perhaps W. *od-n* in *eb-odn*, "horse-dung," may be connected.

Page 77, No. 484, *sgagaim*, "I strain, sift, winnow," O'G.; cf. Eng. *shake*?

Page 76, No. 498, delete, compare Eng. *whelp*.

Page 77, No. 508, *preachán* and *préachán* are now "a crow;" *préachán na cecare*, "a kite," O'G.

Page 78, No. 545, *c* is *not* aspirated by the influence of *n*. In *sacht* the *cht* has regularly arisen from *et*. Cf. O. Persian Bakhtris, *durukhta*: A. S. *tach-te*, *vach-te*, *söh-te*, from *tac-an*, *wac-an*, *séc-an*. *Conchoimmnucuir*, *conchechrat*, are probably written in the MS. *æchoim*, *æchech*, and should have been read *cochoim*, *cochech*.

Page 79, No. 561, cf. the N. H. G. *eber-esche*.

Page 79, No. 565, hence *fraochan*, whortleberry, and cf. *ἐρεικη*, erica.

Page 80, No. 570, *bráthair* now means cousin; *dearbhbhráthair*, "brother," pronounced *drítháir*, *derbráthir* (gl. germane), Z. 834.

Page 81, line 7, for the earth read earth.

Page 81, No. 577, *scroll* now always means *satin*; *sioda* is silk, O'G.

Page 81, No. 587, "a bramble-brake is now *driscarnach*, with the termination of which cf. *sgeulparnach*, "continued pinching" (*sgeulp*, a pinch); *siosarnach*, "continued whispering," O'G.

Page 82, No. 595, the W. *pyrchwyn*, "crest of a helmet;" *pyrgwyn*, "crest of a plume," may be connected.

Page 83, No. 606, *ór* is a neut. a-stem in O. Ir., and occurs in the nom. sing. with the transported *n* in the following verses, for which I am indebted to Herr Mone:—

"Is é n immo tiada sás	He is a bird round which the trap is closing,
is nau tholl diant eslinn gúas,	He is a leaky ship in perilous danger,
is lestar fás, is crann crín	He is an empty vessel, he is a withered tree,
[nach digní toil ind rí g túas.]	Whoso doth not the will of the King above.
Is ór úgla n, is nem im gréin,	He is pure gold, he is heaven round the sun,
is lestar narggit cu fin,	He is a vessel of silver with wine [in it],
is son, is alaínd, is nóeb	He is prosperous, is beautiful, is holy,
each óen digní toil ind rí g."	Every one that doth the will of the King.

Page 85, No. 641, read *luathgáirech*.

Page 85, No. 650, *coisínec* would properly be "small-footed."

Page 85, No. 652, add, from *gearb*, a scab.

Page 86, No. 660, for *sochoisc* read *sochoise*. I cannot but think the *coseitir* here quoted is cognate with the Lat. *consequor*. Cf. *madu cosecedar* (gl. *ipsa consequatur*), Leyden Priscian, 17 b.

Page 86, No. 666, *taitheamh na gréine*, "the shining of the sun," is a common phrase.

Page 87, No. 674, delete line 5 as far as *cruaidh*.

Page 88, No. 700, cf. O. W. *cruitir* (gl. *pala*, a winnowing-shovel).

Page 89,

¹ This is from the before-mentioned MS. in the monastery of S. Paul. I have ventured to correct Mone's *sar* into *sás*, his *nau* into *nau*, his *sin* into *fin*. Mr. Curry has found a poem in the Book of Ballymote, in which the above verses are incorporated.

Page 89, No. 709. I have now no doubt that sgeota and sgéotha are different words. *Sgeota* (gl. cartesium, i. e. chartaceum) seems a loan-word from *scheda*. As to *scéotha*, see Reeves' Vit. Col., 106. Du Cange, sub v. *secta*.

Page 89, No. 716, with *bile*, "leaflet, blossom," cf. the Gaulish *Bellocanda*, "Achillea millefolium." Is not this = folium, *φύλλον*?

Page 89, No. 717, *cassock*, Fr. *casaque*, Ital. *casaccia*, Lat. *casa* (Diez, E. W., 91), has nothing to do with *ceis*.

Page 89, No. 720, in Sanskrit *svapna* sometimes means a dream: cf. Old Eng. *sweren*, *somnium*, *ὑπνος*.

Page 90, No. 725. If O'R. be correct in explaining *long* as enclosure, *long-phort* = castrum becomes intelligible.

Page 91, No. 735, for *âivs-i-s* read *âins-ti-s*?

Page 91, No. 740, for iii. read III. No. 741, read *Scalladh*.

Page 92, No. 744, Z.'s *muina* is right. Cf. *mýne*, monile, Ælftr., *mene*, Beowulf, 2403.

Page 92, No. 745, *drum* (notwithstanding the irregularity of *d = t*) is the W. *trwm*; so *días* = W. *twys*.

Page 93, No. 752, *arbe* (not *arpe*) is the right form. Cf. Goth. *arbja*, *heir*, and Skr. *arbha*, *proles*.

Page 94, line 5, for *yâvas* read *yavas*.

Page 94, No. 769, read *Bádhgadh*.

Page 96, No. 782, now *leamhnacht*. Cf. W. *llefrith*.

Page 96, No. 792, *Leasughadh* means, 1, to improve; 2, to manure, O'G.

Page 97, No. 795. Two other forms are *foileastrom*, *oileastrom*, O'G.

Page 97, No. 796, cf. Do *sgairt sí fá gháirídhe*, "she burst out into a roar of laughter," O'G.

Page 97, No. 797, I feel sure that the true reading of Z.'s *uudinum* is *vudimin*.

Page 98, No. 812, *Dia* (= *divas*), "day;" in the acc. sing. *dei* (fri *dei*) is still declined like an s-stem. But in the dat. *din* (*indiu*) it has gone over to the vocalic declension.

Page 99, note, for Celtic *r* read Gaulish *r*; see, however, p. 154.

Page 100, line 12 from top, for 847 read 843.

Page 100, No. 845, for *Coindealbthadh* we should certainly read *Coindealbháthadh*: *coindeal*, from *candela*; *báthadh*, "destruction, extinguishment." Cf. *bathach*, leg. *báthach* (gl. *moribundus*), Z. 777.

Page 100, No. 846, *Tuidhsic* may be *du-ad-rad-s-tián*. Cf. W. *gwedd*, "shape," Z. 860; a-*gwedd* = *adgwedd*.

- Page 100, note, line 11, *read* ad-coth-ded-ae; coth = Gaulish cata, W. cyd.
- Page 101, No. 851, cf. W. *cor-lan*, "sheep-fold."
- Page 101, No. 853, *for* now aifrin *read* now aifrionn: with *aiffrend* cf. W. offeren.
- Page 101, No. 854, gradale *for* graduale; W. *gris-lyfr*, from gressus; W. grisiau, "steps."
- Page 102, No. 859, corporale is the napkin which covers the sacred elements.
- Page 102, No. 864, now scóraid.
- Page 105, No. 884, *read* sólás, happiness, the opposite of dólás.
- Page 106, No. 892, *read* compántus.
- Page 107, line 11, *for* di[a]áis *read* dia és (dom-héis-se, "after me," Z. 1053).
- No. 899, *read* denid (facite), Z. 458.
- Page 108, No. 903, *read* comthromugud. Comthrom now means "just, fair."
- Page 108, No. 908, now leoirghníomh.
- Page 109, No. 913, now comháireamh (áram = ad-ram?).
- Page 109, No. 916, now lámhúgan (applied to a child's first attempt at creeping on all-fours), from lámh, just as lapadóireacht, "groping;" from lup and lapa, "the hand," O'G.
- Page 109, No. 918. Comma is, perhaps, a loan-word; κόμμα taleatio (talea, a cutting).
- Page 111, No. 937, *for* finlorg *read* fri lorg, "on (the) track."
- Page 111, No. 940, cf. ingertha, gl. lacerandum, Gildas' Loricæ.
- Page 112, No. 945, now sínearóid: cf. sméar, "a blackberry," O'G.
- Page 112, note, freuirthe céill (gl. recole, i. e. reponere sensum, Z. 1130).
- Page 113, No. 952, Ir. *gres*, W. *gres*, seem likewise connected with ghrans.
- Page 113, No. 955. In the last line of the quotation from Ultán's hymn I should now render *biam* by "may I be!"
- Page 114, No. 967. In his A. S. lexicon, p. 690, Ettmüller gives "sceóta -an m. tructus, trocta piscis."
- Page 114, line 11 from bottom, *for* 995 *read* 975.
- Page 114, No. 976, there is no such word as ainmidheach, according to O'D. and C.
- Page 116, No. 999, delete (from sbhrav?).
- Page 117, No. 1006. In the dialect of Vannes, *blonec* means graisse, abdomen. De Courson, *Hist. des origines*, &c. Paris, 1843, p. 409.
- Page 118, No. 1017, add W. tenen.
- Page 118, No. 1029, *mucc mara* is a porpoise.
- Page 119, line 8, *read* 1031.

Page 120, No. 1040, cf. W. *erlyn*, "pursuit; dy-*lynu*, "to adhere;" *can-lyn*, "to follow;" *glyn*, "adhesion."

Page 120, No. 1045. The *c* stands, I now believe, for *céd*, first; and I suspect that *céd grindi foilei* is some kind of warm lotion. The expression occurs in a passage from a medical tract with which C. has furnished me. *Log in baistithi* (nom. *baistedh*) should have been rendered "price of baptism." In the passage from O'Davoren's Glossary *read intan is i limn 7 in bind doberar*, "when it is in ale and in food it is given."

Page 121, No. 1052, read *máthair* = *mātar*. The *ai* (*i*) is a weakened *a*. So is the *ai* (*i*) of *bráthair*, *athair*.

Page 125, note. I have erred in regarding and translating *oróit* as from *orate*. It is explained as a subst. in Cormac, and occurs unmistakably as such in a piece following Sanctián's hymn in Lib. Hymn., *Rombith oróit let a maire*, "sit mihi oratio apud te, O Maria!" See also the inscription on the case of the Book of Durrow, *supra*, p. 56.

Page 126, No. 1102. In the quotation from Cormac, *dam* should have been rendered "suffering." See the quotation and gloss from the *Leabhar Breace*, *supra*, p. 158.

Page 128, line 12 from top. I have erred in quoting *er-t*, *var-t*, &c., as instances of pronominal agglutination. The *t* here is the regular termination of the 2nd pers. sing. of the Teutonic preterite. The pronoun, however, is agglutinated in the O. H. G., A. S., and Eng. termination of the 2nd pers. sing., *s-t*.

Page 129, line 8 from bottom, *before méza insert* Bret.

Page 130, note, *for* Rawlinson *read* Land.

Page 134, line 20 from top, *read* *minimas corporis sui partes*.

Page 135, line 19 from top, the Welsh *pyn* occurs in *er-hyn*, "against" (Norris).

Page 145, line 8 from top, *for* v. 45 *read* v. 46. *Gingis* (gl. *oslaicib*, "openings") occurs in Cormac's Glossary, v. *Gin* (this word is not in the Academy copy).

Page 146, to the verbal forms under the conjunctive 1st sing., add *cu-r-bam*, No. 260. This, indeed, seems the only true form here given of the conjunctive in the 1st pers. sing.

Page 150, No. 220, the gen. plur. *rap* occurs twice in a medical MS. in the library of the Royal Irish Academy (²/₂), is *ann bis an caor ar muine duib n[a] rap* (p. 2): *Léges gaire in gaile 7 na rap* (p. 12). No. 245, *dentæib* is for *déntaib*, "fabrefactis."

Page 151, No. 260, *orntaige*, better *óentaige*, from *óen-taigim* = O. Ir. *óintuceu*, "I am of one mind with," "I assent," "I grant." *Tuceu* (an *ia*-stem?) seems cognate with the O. Latin *tongère*, Goth. *thagkjan*, Eng. *think*, O. Norse *thekkja*, O. H. G. *denchan*.

denchan. Can the Eng. slang-word *twig* (= understand) have been taken from the Mod. Ir. *tuigim*?

Page 151, No. 261, *gnimarthuib* is for *gnímradaib*. For *gnímarad* read *gnímrad*. The dat. pl. of *daggnímrad* occurs in the opening of the sermon in the Codex of Cambray (Z. 1003): *aire sechethar selictu ar fédot* [nom. féda, fiadu] in *dagnimrathib*, "ut sequatur vestigia dei nostri in bonis operibus," C. *Gníomh* now makes its nom. pl. *gníomha* and *gníomhartha*.

GLOSSES FROM THE BOOK OF ARMAGH.

[THE following selection from the Old Irish glosses scattered through the Book of Armagh, may fitly fill a space which would otherwise remain vacant. Of these glosses, as well as of the other contents of that invaluable MS., we may soon expect a complete edition from the Rev. Dr. Reeves.]

Ochen (gl. benignus), 9, *b. 1*; *totmáel* (gl. aurigam totum), 13, *b. 2*; *enga* (gl. aqua supra petram, i. e. fons), *ibid.*; *dufertí martur* (gl. ad sargifagum martyrum), 21, *b. 2*; *gabál oblañ* (gl. acceptis autem v. panibus et ii. piscibus), *gabís ailli* (gl. benedixit illis), *combach* (gl. fregit), *fodil* (gl. distribuit), 77, *a. 1*; *díledu* (gl. stercora), 81, *a. 1*; *indloingtis* (gl. dissecabantur), *dúnsit l. congabsat* (gl. continuaverunt, aures suas), 175, *b. 1*; *cuimte* (gl. ionuchus), 176, *a. 2*; *tarsende* (gl. Tarsensem), 176, *b. 2*; *etalacda* (gl. Italica, nom. sing.), 177, *a. 2*; *coibdelig* (gl. necessariis amicis), 177, *b. 2*; *terelsid* (gl. acceptor, personarum), 178, *a. 1*; *nudebthi[tis]*, (gl. disceptabant), 178, *a. 2*; *recktire forru* (gl. regerent[ur], 179, *a. 1*; *formuichthib .i. moirtchenn* (gl. subfucatis, i. e. suffocatis), 181, *a. 1*; *huasalsichire* (gl. ariopagita), *huasalterchomrictid* (gl. archisinagogus), 182, *b. 2*; *innmact* (.i. jecit), 183, *a. 1*; *sachilli* (gl. sandaria), *debai* (gl. simicintia), 183, *a. 2*; *et l. indeb l. tarsichid* (gl. adquæsitio), 183, *b. 2*; *berensde* (gl. Beroensis), *derbensde* (gl. Derbius), *arunn[f]ethitis* (gl. sustinebant nos), 184, *a. 1*; *[ad]sluindim* (gl. appello), 187, *b. 1*; *arbir* (gl. co[h]ortis), 188, *b. 1*; *muiride* (gl. civitas Thalasa), *dugaimigud* (gl. ad h[i]emandum), 188, *b. 2*; *dinmuirágu* (gl. cum sustulissent), *erús* (gl. pupi), *innaluae* (gl. juncturas gubernaculorum), 189, *a. 2*; *fernn síúil l. seól* (gl. artimone), *cimbidi* (gl. custodias), *dlúthsit .i. infigerunt, navim*, 189, *b. 1*; *díndirect .i. rith folo* (gl. disintiria), 189, *b. 2*.

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III. MIDDLE-IRISH INDEX.

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CORRIGENDA

[The following have been noticed during the passage of the Indices through the press.]

P. 49, line 4, for *current road* charpat.

P 52, line 16, for 115 read 144.

P. 65, note 2, delete the latter part of this note: *niš gignular tola* means "desires (lusts) did not wound them," and we have here the 3rd pers. plur. pret. active of the root *gox*. The 3rd pers. sing. of the same tense—*q gwin*—occurs in the Felire, Oct. 23.

P, 107, line 20, for *tr* read *it*.

P. 100, in the paradigm, nom. and voc. sing., for *ri2 read ri*.

P. 111, line 5, for tracing from 1, long road tracing), from long.

P. 114, line 11 from bottom, *for* 995 *read* 975.

P. 120, line 4 from bottom, *for* blrātī *read* blrātī.
P. 121, line 11, *for* blrātī *read* blrātī.

P. 131, line 11 from bottom, *for in*
P. 131, line 14, *for in* *the* *line*

P. 155, line 11 from bottom: *...and divide and divide*

P. 100, line 11 from bottom, *for* delete
P. 100, note ²³, *for* adult *young* infant.

P. 166, line 1: *top auriculae totum calycis* *calycis*.

P 166, line 14, and p. 170, *for* *marter read* *marter*.

P. 167, col. 2, line 6, *for* Sanscritienn *read* Sanscritum.

P. 168, col. 2, line 3 from bottom, for O , lr. d read O , lr. t .

P. 170, col. 2, at *Proñes* insert *ro(ru, ru)*, 13, 428, 808

[p. 181, insert at *our* insert a reference to p. 148.

F 151, *unser* farb, p. 159.

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